

THE CHINESE RECORDER

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EDITORIAL

CHRISTENDOM SEEKS HIGHER SPIRITUAL ALTITUDES.

**Christendom
Seeks its
Real Destiny.**

For several centuries Protestant Christianity has moved along the road of sectarian division and competition. A growing desire for articulate Christian Unity is now reducing its momentum in this direction. Furthermore it has won its fight for religious liberty. Its mind is, therefore, now free to concentrate on its real destiny of full spiritual freedom, which cannot be realized without more unity. Herein is to us the chief significance of the Conference on "Faith and Order." These are the motives that brought together its five hundred delegates, from many nationalities and seventy-two autonomous communions speaking with each other in French, English and German. The Conference is a recognition that one obligation of spiritually autonomous communions is to create an articulate spiritual unity. As one step towards this they exhibited to each other the obstacles to unity that have stunted the spiritual growth of Christendom and prevented the full demonstration of its rich spiritual resources. They took stock of the fruit of sectarian competition. The above is our chief impression after reading through the stack of verbatim daily reports.

**Christendom
Seeks a More
Adequate Life.**

This Conference did not determine how, or even if, *organic* Christian Unity can be achieved. The seven sections of the Conference did, however, prepare seven utterances which were generally accepted to be sent out for determined study by the whole of Chris-

tendom. Through this Conference Christendom is seen to be in a penitent mood. The differences in creed and order have, it was stated, acted as a spur to Christian effort, but they have also kept Christian experience and power on a much lower level than accords with its destiny. As to existing creeds and orders, some delegates urged that they must be retained in whole or in part, others that they need reinterpretation; still others suggested that perhaps, as time slips by, new expressions of the Christian faith will be possible. While, therefore, this inarticulateness must continue for a while a Conference such as this shows that *many* Christians have ceased to regard it as an inevitable aspect of spiritual adequacy and growth.

Driving Such a Conference could only come out of tremendous
Necessities. driving necessities. These appear to be two. In the first place the conscience of Christendom is profoundly disturbed by a conflict of loyalties. On the one hand its allegiance to the symbols and orders of the Church, which have grown out of a long experience, is being tested. On the other hand it is realized that sectarian separation and inarticulation hinder the full manifestation of the Christian dynamic. The second driving necessity is that in its present inarticulate state the Christian Church cannot meet adequately the urgent spiritual needs of the world. The urgency of Christian unity centers in mission fields. The inarticulateness of Christendom has created confusion of spirit in the Oriental mind. A pause in the acceptance of the Message has resulted. "What is, therefore, a luxury in Europe is on the mission field a necessity." Christian cooperation, therefore, must take the place of Christian competition! This is one appeal of this Conference to the conscience of Christendom!

The Voices The voice of ecclesiastical and theological experts
Calling for was naturally most often heard at Lausanne. Three
Christian Unity. other voices were also lifted up though the groups from which they came were, numerically speaking, all too feebly represented. These other groups were, (1) Oriental Christians, (2) Christian women, and (3) Youth. One can only wonder, as a result of musing over the reports, whether "experts" can ever settle the question of Christian unity alone. The "professors do not agree." Christianity is primarily a matter of life. The urge for adventurous Christian unity is deeply rooted in the three inadequately represented groups. Can it, therefore, be achieved without the full cooperation of all these groups?

The Next Step. The 500 delegates experienced together a high degree of unity of spirit. It was felt that this must be deepened and extended ere other modes of unity will be possible. Faith in Christ must be put into a corporate witness before it can be determined whether agreement in form of belief—limited

or not—and order is desirable or possible. The Conference witnessed clearly to a rising Christian desire to do that very thing. But it also disclosed four basic authorities as determinants thereof. (1) The Scriptures. (2) The voice of the Church. (3) Christian Experience. (4) Personal relationship and loyalty to Christ. Will not the articulate witness of Christendom have to be built up on modifications of the first three under the fourth as the determining factor?

**A Genuine
Spiritual
Aspiration.**

Did the 500 delegates get anywhere? Yes! To Lausanne! And Lausanne is the first station on a new road! They realized that their differences *ought not to separate them*. Unlike some earlier Councils this one was in no sense due to political pressure or influences. It was the manifestation of a voluntary spiritual aspiration.

**An Act of
Adventurous
Faith.**

The Conference was an act of adventurous daring! In it Christendom dared to face the apparently impossible task of reuniting its separated and competing contingents! But it has ever been tasks deemed humanly impossible that have challenged Christians to their best efforts! Lausanne presents precisely this challenge to Christendom!

**The Value of
Lausanne.**

This Conference will have an immense educational value. But it will mean more than that. If its utterances and work are rightly known by Christians it will put the necessity of achieving a working spiritual unity definitely on the Christian program. That will mean much! Lausanne means also the *whole* of Christendom is challenged to study and determine to realize the unity its Master bequeathed to it. A concerted attempt to study this urgent need will lead Christians on to higher levels of religious life. That much is true even if the hopes of some, for national churches or one all-embracing world organization of Christians, fail of fulfilment.

**A Long Road
that Leads to
an Inspiring Goal.**

There is nothing in the report of Lausanne that minimizes the roughness of the road that Christendom is challenged to tread towards unity. Neither can one from its experience conclude that the organic Christian Unity of to-morrow will be like that of any of the communions participating in this Conference. It seems evident, however, that a common loyalty to Christ must take the place of individual and group consciences. Christendom needs to re-educate its conscience! Only thus can a common test of the virility and validity of faith wherever found be achieved. And only thus can the fear of compromising individual and group consciences, which is one of the chief difficulties in the way of uniting Christians of different communions, be eliminated.

A CALL FOR DAUNTLESS FELLOWSHIP.

A Call to Overcome. When engineers find ravines and mountains athwart the roads or railroads they are making they do not sit down and discuss or deplore the natural causes or catastrophies which placed them there. They bridge the ravines and tunnel the mountains. The Nationalistic Revolution in China has dug ravines and thrown up mountains in the path of the Christian Movement. At the moment there is a lull in the revolutionary storm, that permits a survey of the ravines and the mountains. It will do no good to deplore them or their causes. They must be overcome.

An Urgent Crisis. Christianity faces its supreme crisis in China. Some do, it is true, feel that the Nationalist Movement is becoming somewhat more liberal and conciliatory. In some places the opportunity for Christian work has improved. A tremendous lot of it still goes on. But we know of no center of Christian work where Nationalistic influences have not created issues for Christians. In the main Chinese Christians have stood firm. Yet there have been in some places relatively large defections from the Christian faith. In some cases the Christian witness tends to be submerged in interest in Kuomintang activities and aims. The mind of a large part of the Christian Church is in a state of flux. It knows not what to think or do. An inadequate Christian leadership finds itself bewildered by the multiplicity and enormity of its burdens. Many non-Christian Chinese do not know what the message or function of the church is. Out of such a situation almost anything might come. The crisis is a fact.

The Differing Attitudes. Missionaries differ in their attitudes towards the Nationalistic Revolution and in their estimates of its value. Some see little of value or promise in it. Others, while regretting the destructive violence and intolerance which have marred its advance in many places, yet feel that it is an effort fraught with promise in that it shows an emancipation of mind and a new direction in thought and effort. To them must indeed be added a third group whose favorable interest in the Revolution has changed to uncertainty by reason of unanticipated and disheartening experiences. The proportionate strength of these three groups we do not know. To some extent their difference in attitude is due to differences in experience. On the other hand Chinese Christians are much more of a unit in favoring the Nationalistic Movement though some of them have been to some extent disillusioned and now realize that much more time will be needed for the achievement of its aims than they formerly hoped. This divergence of attitude is a part of the crisis. In it is involved both a danger and a need. The

danger is that this divergence of opinion may break or strain the bond of fellowship between the Chinese Church and the missionary, something which happily has not yet happened to any large extent. The need is for definite steps to strengthen cooperative effort in finding roads for advance through the crisis.

The Call for Daring Fellowship. Christian fellowship is of two kinds. First that which limits itself to mutual enjoyment in ideas and aims in which there is agreement. Such a fellowship is easy. But the present crisis calls also for an *aggressive* and *reconstructive* fellowship in thought and prayer. This is not easy. For differences of opinion on many things exist both within and about the Church. Prickly issues and sensitive feelings abound. One illustration must suffice to make this point clear. In a certain theological seminary in a Chinese city, in which nationalistic feelings have been in spate, the students were asked to find the message of Amos for the China of to-day. One student said Amos had no such message. "Amos," he said, "was dealing with domestic problems; the Chinese find their chief problems coming from the outside." In this case the prickly issue raised was not discussed. Many other such issues are in evidence. To ignore them may bury them for a time. But they usually rise again. Frank discussion of thorny issues does not, it is true, always smooth them out at once. Leaving them alone, however, may mean a suppression of divergent feelings that may surge up elsewhere later. No such issue is out of the way until it is at least mutually understood. We note that the Y.M.C.A. is planning a number of regional retreats in which current issues, as well as other questions, will have a place. Should not "missionary" meetings be turned into similar retreats? The day of exclusive missionary meetings is passing. Missionaries can no longer settle the problems of Christian work in China alone. They must needs face their problems in company with Chinese Christians and even, at times, non-Christian Chinese leaders. Such retreats could begin by defining the issues. To just such a level of fellowship did the Conference on "Faith and Order" climb. The same spirit was manifested also in the recent session of the Institute of Pacific Relations.

International Fellowship. Closer fellowship needs also to be promoted between Chinese Christian leaders and western churches. Western Christian interest in Christian work in China has depended largely on personal relationships with the missionaries. Equally intimate contacts between Chinese leaders and western Christians must also be set up. Missionaries are still needed and desired. They will, for a long time, be an important point of understanding between Christian work in China and Christians in the

West. In a very real sense, however, leadership of Christian work in China has now passed into Chinese hands. Western Christians need to know and understand these Chinese leaders as they have known and understood their missionaries. To achieve this it is necessary that Chinese Christian leaders enter into direct personal relationships with their western sympathizers and supporters. Some missions have already arranged for Chinese workers to tour their home churches in company with missionaries. If Chinese Christian leadership is to win the understanding sympathy of western Christians this new policy must be pushed forward. It is essential to the building up of a genuine international Christianity.

**Fellowship in the
Campaign Against
Illiteracy.**

Christians have been advised to cooperate with Peasants' and Laborers' Unions, (page 643). Where might such cooperation begin? Those Christian organizations already working for the improvement of agricultural and industrial conditions find their usefulness much restricted by illiteracy. The usefulness of the unions also suffers from the illiteracy of the majority of their members. It prevents them cooperating among themselves and limits the help others can give. Progress along all lines in China will be hampered so long as illiteracy maintains its hold. The Church would render a lasting and real service to China by a widespread attack on illiteracy. So far and so fast as literacy is increased education along all lines will become possible. Christians are scattered in ten thousand centers in China. If each group did its part in this campaign the lines of communication thus opened would permit increased understanding of China's real needs and the spread of ideas as to how to meet them in the best way. While illiteracy is thus being driven back experiments could be carried on that later could, in the form of simple literature, be made widely known. Some experiments along this line are being carried on which should be widely imitated.

**A United and
Understanding
Spirit.**

What is, then, the chief need in the present crisis? That the bond of fellowship between Chinese and western Christians shall be strengthened. A dauntless fellowship will do that. There is no question facing Chinese Christians that should not be frankly considered by them and their western colleagues together. Never was it more urgent that they understand each other. Never was it more necessary that they stand together. For only as united in a fellowship of understanding can they find suitable ways of cooperative effort. A daring fellowship is the next step in Christian unity in China.

The Preaching of the Cross in China To-day

H. T. HODGKIN

IT must be some twenty years ago that Prof. G. A. Johnston Ross published a booklet on the Cross with the sub-title "The Report of a Misgiving." If I remember rightly the little treatise was prompted by a conviction that there is less preaching on the death of Christ in these days than formerly, and that something of vital significance for the Church was in danger of being lost. I forget how the subject was handled, but I know that it set me thinking and caused me to ask myself some very searching questions. With the object of doing a similar service for my colleagues in Christian service in China, I am venturing upon a task of some delicacy and difficulty. I would that we might all do some fresh and very serious thinking of the presentation of Christ Crucified to the people of China in these days.

Am I right in believing that there is, in many quarters, very little emphasis upon the death of Christ in relation to man's salvation? I do not mean that the fact that Jesus Christ was crucified is not included in the presentation of Him in China. But I think it is true that very often His death is referred to only as the climax of a wonderful life of sacrificial service. It figures as the final proof of His loyalty to truth, the inevitable result of living a pure and loving life in such a world as ours. It is a great call to give one's best even to the point of death. It shows us a Master who shrank from nothing and therefore it stirs in us a deep devotion to Him. All these aspects of our Lord's death are worthy of emphasis. But to many of us the question arises, "Are they all?" Is there not something deeper which has, in point of fact, been the central thing in the experience of God's chosen ones, in our own lives, and in every great spiritual movement in the Church since the earliest days? Is this aspect of Christ's death, however we may express it, receiving the emphasis it deserves in Christian preaching in China to-day?

In seeking for an answer to this question I have not only relied upon my own too meagre experience, but I have consulted others both Chinese and missionary. Some go so far as to say there is in many of the younger Chinese preachers a "mind-set" against the Cross viewed as anything more than a supreme example. Others find it presented but too often in a mechanical lifeless way. They say there is very little interest in the Cross in relation to man's salvation, and that its presentation fails to arouse deep feeling or lead to profound changes

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

in men's lives. I need hardly say that this is not a universal experience. There are some Chinese who preach Christ crucified with great zeal and are seeing the effect of this preaching in changed lives, and doubtless there are a number of missionaries of whom the same is true. Nevertheless, as far as my observation and enquiry go, there is some ground for the view that the Cross, as anything more than a supreme example of love and sacrifice, has but a small place in preaching here to-day as compared to that which it has taken in the life and thought of the Church as a whole, and especially at the most vital periods of her life.

Why should this be so? Some will answer at once that it is simply a sign of low spiritual vitality, that it is the inevitable result of "modernism" in the Church, that it is a sign of the times, and so forth. With these answers I am not content. They seem to me fundamentally pessimistic. We have to get behind them. If "modernism" is to blame, what is it in the modern presentation which is at fault? If the spiritual vitality is low, is not a true presentation of the Cross one of the surest means of quickening it? If so, how can it be preached with such reality and power as to accomplish this desired end? Moreover I cannot think that the whole truth can be found by throwing the blame exclusively upon any one set of persons or opinions. We are partners together in the loss and I question whether any of us can escape a measure of responsibility for it. In any case it is a poor way to start out by throwing all the blame on others. Honest self-examination seems to be needed.

Probing more deeply, then, into the causes I find that we may bring them into two distinct categories. Firstly, we may deal with those which are connected with the method in which the Cross has been presented. These causes are of an intellectual kind. They can be removed, in large part, by directing more devout thought to this whole matter and by the rich discoveries which will reward such patient effort. Secondly we must consider the causes which are primarily moral and which owe their power to the fact that we who are called on to present the Cross are not ourselves accepting its full implications. These causes can only be removed as we open our hearts afresh to the Holy Spirit to convict us "of sin, of righteousness and of judgment." There is a greater cost to pay for a more living message on this central theme than some of us are ready for.

I do not propose to examine exhaustively into these two sets of causes. I would simply note a few points under each head in the hope of starting further ideas in the minds of others. It may be suggested that the form in which the doctrine of the atonement has frequently been presented is too mechanical. Has the deep significance been lost sight of in a hard and fast theory? Have we concentrated too much

on one kind of symbolism when the New Testament uses various ones, each of which is but a partial explanation of what transcends human language? To some Chinese there seems to be an element of magic in the Cross, taking the place of other magical ideas in their ancient faiths. The emphasis may be too exclusively upon a fact in history which is not seen as an ever-living expression of truth. The result may be that in some minds the interest is little more than an antiquarian one, they do not see that Christ's death has anything to do with them. Is it not true also that some of our literature and preaching isolates our Lord's death from His life and His personality in a way which is not true to the Gospel story? Again it has been brought out that the Chinese sense of ethical realities may be outraged by a doctrine of the Cross which *seems* to set aside the moral order. The idea of a forgiving God is new to China and may be so presented as to undercut the conception of an irrevocable moral order in the universe. This brings us to the further question as to whether our intellectual presentation of the Cross has been thought out as it should be in relation to China's own ethical and spiritual experience and philosophy. These questions will be raised again when we come to the constructive side of this paper.

In meeting recently with a group of Chinese preachers the conclusion I came to was that there is much confusion in many minds as to the way in which the Cross should be preached. They felt a lack of reality in some of the forms with which they were most familiar. They were eager to find out how they might make the Cross more central in their message. They did not feel that they had the kind of guidance they needed. We must, then, think our way more deeply into this problem if these men and such as they are to stand with Paul saying, not because they are told to do it, but because they cannot do otherwise, "I determine to know nothing among you save Jesus Christ and Him crucified."

It is more difficult to deal with the moral difficulties. Each heart knows, to some extent, where these lie. But perhaps we need to help one another more towards the discovery of our hidden faults. Modern psychology lays stress upon the power of the unrecognized fear or failure. There are many who have few, if any, qualms but whose lives are weak and impoverished because at some point that may not be forgotten there was a great refusal. The mind covers this refusal with a complete camouflage of good excuses and it is buried almost beyond recall. Nevertheless it weakens every effort and it renders the preaching of the Cross perfunctory and lifeless. Any turning away from carrying the cross in my life, any choosing of an easier path must tend to cut out the preaching of Christ crucified from my message. And if the cause lies far back in my life and is now forgotten, psychology

tells me very plainly that it operates not less but, it may be, with even more certainty.

Not all of our refusals to go the way of the Cross have been seen by us, even in the past, in this vivid light. Often it is hard to make a clear distinction between the intellectual and the moral. There are certain classes of facts which we have excluded from our thinking in relation to the Cross. Our reactions to social need, our attitude in regard to war, our thought about those who differ from us theologically or even politically, our relation to fellow workers who jar or thwart us—all these are matters which deeply affect our witness to the crucified Christ. We cannot preach effectively a gospel of forgiveness if we are unforgiving. The word of supreme love cannot be convincing if we are daily accepting and profiting by conditions that wound our brethren without taking any steps to remedy them. Is not this region one in which we have need to look long and patiently if we are to discover the cause for the failure referred to?

In both these fields I am persuaded that we very greatly need one another's help. Not in isolation from our brothers and sisters shall we find the answer to our misgivings. "Modernist" and "fundamentalist" can help each other as we try together to get to causes that lie deeper than simply throwing blame on the other party. Evangelist and teacher likewise have each a special angle to this question. Neither can say to the other, "The blame lies with you." The presentation of the Gospel is an educational as well as an evangelistic problem and if the teacher is willing to learn from the preacher and watch where he succeeds the preacher may also learn from the teacher and gain fresh insight by applying pedagogical methods to his prophetic work. In the deeper field of our moral problem we need one another still more, not so much in group discussions perhaps as in the heart to heart talking whereby we can in perfect honesty and without offence open one another's eyes to that which hinders. There are few things more difficult and yet more rewarding in Christian intercourse than the common search for truth carried on with such determination and sincerity that we can say anything that is in our hearts without fear of being misunderstood. Along this path—which may be for many a fresh sharing of the Cross as our own weaknesses are exposed or we have to expose those of others—there lie many possibilities of fresh power.

I have said enough about causes and how we may become more aware of them and better able to put our fingers upon them more surely. Some definite suggestions, drawn from one's own thinking and experience, may not be out of place. Let it not be supposed that these are offered as complete in themselves. Each of us must try to put what he believes to be true, not fearing, even in this field of ancient con-

troversy the criticism directed against him because he has *not* said certain things which others hold dear. It is just because we are afraid of being wounded or wounding others that we do not speak our whole mind and thus are in serious danger of losing the clue to this generally recognized problem. My first plea, then, would be that we do not regard this enquiry as providing a field for refuting supposed heresies or discovering omission in another's statement. Let us rather bring in positively all that God has helped us to see, not pressing any particular view, but offering what we have and humbly seeking to find out what aspects of truth others have seen which have been less clearly seen by ourselves. This is the royal road to progress and I venture to tread it, drawing upon material worked out in small groups, presented in lectures and discussions and tried out in one's own experience. Needless to say I only touch a few aspects of a very large subject.

I. *It is essential that there be absolute reality in all that we say on this subject.* A very little which comes out of the heart of a man's own experience is worth far more than the repetition of phrases that have been learned from others even though these contain much truth. Great harm has been done by the use of words which have no longer any value or power in the life of the speaker. The Cross brings men face to face with reality as nothing else in all human history. But its power to do this is lost if there is unreality in the telling of this good news. It may be that a certain way of speaking of Christ's death has been helpful to a man in leading to his conversion, and yet that his later experience has shown this to be crude and helped him to see other sides of the truth. Is he to use continually the old expressions? Must he not rather speak in terms of that which grips his to-day? The preaching of the Cross is not the casting of a spell, by a certain form of words, upon the mind and heart of the hearer. It must bring each one into a sense of the actual presence and power of God and no unreality can do this or can live in that place.

II. *The power of the Cross does not depend upon any one interpretation of it.* Every theory we have heard of or valued is inadequate to convey the full meaning of what God has revealed to mankind in the death of Christ. We need not dispute over theories. We may indeed welcome them all as throwing each some fresh light on so deep a mystery. But God has spoken in the Cross and still speaks to many hearts who could not begin to formulate their experience in any definite statement. If they did try they might fail grotesquely. But that failure would not invalidate the experience. I have found a number of cases where people are silent in regard to the Cross because they cannot use, with any reality, the theory on which they were brought up

and they have not been able to formulate another which fits with their conception of God and their experience of life. In Scripture different ways of presentation are used. What matters is the experience of God's love in Christ which often "breaks through language." Let us try ourselves, and encourage others to try the statement of the facts with as little interpretation as possible. They are their own witness.

III. *It is nevertheless true that this central fact of our Christian faith should be studied and thought about to the utmost of our ability.* We do not want to bring vacant or lazy minds to the problem of God's dealings with men. Admitting our limitations and the impossibility of language to convey all the meaning, we must strive continually for a more adequate expression in words. For no higher purpose is man's mind given him than to "think God's thoughts after Him." This is supremely true in regard to God's thoughts for the redemption of mankind as they are revealed in the life and death and resurrection of our Lord. I believe that the reverent use of many minds directed to this end will mean new ways of expression for each generation. To many any such new expression seems unorthodox and dreadful. If our faith is founded in the fact and experience, rather than in one way of stating it, this fear need not trouble us. Those things which the Spirit has yet to teach us are likely to be strange and even upsetting to persons who cherish traditions, but even though they may be still far from adequate, they may have much to teach the new generation.

To the above more general considerations some points may be added that are rather more specific. These concern the emphasis which it seems to me we should all be able to make. I am not suggesting that these points include all that can well be said in preaching a crucified Christ; how vain would be any such pretension! I am rather facing the fact that there are many honest and earnest souls seeking for something which they can say with conviction but unable to use some expressions which have been familiar and which to others are so real and significant that they cannot speak of the Cross without using them. Some of these phrases are Scriptural and I am by no means asking any to discontinue the use of them if they convey a vital meaning to themselves. But I could not press a person to use even a Scriptural phrase if it has not any meaning for him. In fact to use it in a lifeless way is a form of hypocrisy. I find Chinese preachers and missionaries who are deeply convinced that the Cross is a tremendously significant fact for themselves and for the world, but who, because they cannot sincerely repeat certain time-honoured expressions are finding it difficult, if not impossible, to give the central place to the death of Christ. It is for such, not for those to whom these phrases still carry a wealth of meaning, that I offer these further thoughts.

IV. *We can make the historical fact and setting absolutely clear.* We are dealing with an event which has had a supreme influence on every succeeding generation. To get clearly into mind what did happen **is a great thing.** Humanly speaking Christ could have avoided Calvary. He went forward to it open-eyed. He neither ran away from the danger nor did He arm His followers to resist the forces of evil. He refused to compromise. He would not lower His standard or seek His ends by any unworthy method. By His continual protest against evil He seemed to court death. His loyalty to the last; His intense human shrinking from this ordeal; His inability even to hold His little band of followers together at the last; His relation to the Zealots on the one hand and to the Pharisees on the other—all these and other aspects of Christ's death can be clearly and objectively stated. I always find for myself that, when I review these tremendous facts, I get a fresh stirring of the heart, a fresh joyous sense of God's love combined with a fresh sense of my unworthiness to be called His Son. Is it not a great thing if our preaching can simply give as faithfully as we know how the outstanding facts? These facts will be again used by the Spirit of Truth to speak the Word of Life to some.

V. *We can lay emphasis on the fact that God was in Christ.* How it could be so may be a mystery which will always baffle human minds. That it was so is central to our faith as Christians. Is it not true that sometimes God the Father has been set over against the Son who in His mercy offered Himself to God for us? But we know it was God who so loved that He gave. We are coming increasingly to emphasize the fact that God is like Christ and that the Christian's affirmations about the Eternal are based upon what he has seen in the face of Jesus. Take this thought all the way to Calvary and here we have the most poignant and deepest thought of God the Father which has ever been put into the mind of men. If God speaks through Jesus as nowhere else in history or in the universe, will it not be true that in the supreme experience of this same Jesus, God will speak supremely to men? Even those who can see little beyond this can perhaps see in this fact a Gospel centering the Crucified Messiah which can be set forth with deep conviction.

VI. But there is something more which I believe we can all say in one form or another. *We can say that God is here seen dealing with the fact of evil.* Here is set forth God's way of meeting and overcoming sin. No one who has any sense of reality can deny the existence of evil in the world. Some speak of it as a stage on the way to goodness. Jesus thought of it as an enemy to be faced with the whole personality and without fear. He called men, when evil was done to them, to return good even by measure which may seem to

encourage the evil-doer, such as turning the other cheek and walking the second mile. When evil men concentrated all their fury on Him He turned the other cheek; He suffered to the uttermost; He bore the evil rather than destroy it by violence; He turned the shafts in upon Himself and thus He won the victory once for all. Many have sought to crush evil out of the world by violent means and in doing so have but created fresh evil, both by calling out more resistance to their well-meaning efforts and by the infection of the forces of good through the means they have employed. "The power to benefit wicked men and at the same time suffer generously and uncomplainingly at their hands, thus attracting their allegiance, is greater than, and wholly opposed to, the power to crush and destroy." Jesus comes to us in this supreme way and any man whose allegiance has been won through the suffering Saviour who bears his sin should become a partner with that Saviour in trying to save others from their sin. This is God's method whereby a man is turned from his sin and saved not by being punished or restrained but by seeing in Christ's death the magnitude of his own sin and turning against it with the whole of his own redeemed personality.

VII. *We may further explain how the Cross is the measure of God's respect for man's freedom.* We are conscious, whatever some moderns may say, that we have a real power of choice between good and evil. This power an Almighty God might take from us when He saw how we misuse it. He must be regarded as caring beyond anything we can imagine that man may turn to Him and forsake his evil ways. But if God was in Christ reconciling the world to Himself it can only mean that He chooses to come thus and appeal to man to turn to Him rather than deprive him of his right to rebel. What an amazing Gospel! It means so much to our Father that He have free sons delighting in Him and gladly obeying Him that He will suffer at their hands all that their evil will may work upon Him rather than use His omnipotence to make them good. This is but a figure of speech it may be, yet behind it lurks one of the most profound and moving facts in the Universe.

Seeking to express in a simple and very personal way this message of the Cross we may all of us write out our own experience and build up from it the thing we can say with utter reality and conviction. Such an attempt, made sincerely, cannot fail to be helpful. It may not take the form of any particular doctrine. It may fall far short of what the theologically-minded would regard as adequate. But if it be the thing we can say ourselves it will "go home" to the heart of the hearer. Trying to do this myself I should say something like this.

The Cross opens my eyes to my sin till I see it as that which grieves and wounds my Father's heart.

The Cross forces me to recognize that good and evil are forever at war, that there can be no compromise and that I must make my choice.

The Cross brings me so to see and hate my sin as to turn me from it.

The Cross draws me into the fight against sin by this same method of bearing reproach and suffering rather than retaliating or coercing. I find myself committed to God's way with sin.

The Cross gives me confidence such as Jesus had that God could not fail Him. I dare to face the impossible in this great fight against evil, even though I cannot see the result.

The Cross therefore redeems me. God's love and forgiveness shine on me from the Cross. I am brought out of sin into a life of redemptive activity. To be saved is not simply to have a weight removed from my shoulders, it is to turn my entire life into a new channel. This the Cross does as nothing else I know of has done or can do. I believe this Gospel still to be "the power of God unto salvation to every one that believeth."

(To be continued).

Religious Liberty in the West

C. DELISLE BURNS

RELIGIOUS liberty is understood to mean the provision by law and administrative action of protection for any group of persons to meet and to worship or to carry on any religious ceremony. Whether or not any such group should be free from molestation by the State or by any other group of persons is a question that can only arise when many forms of religion exist side by side. But this is the case everywhere in modern civilisation; and after a long and bitter experience, it has been found best for the State to allow all forms of religious worship to be practised and for the State to give its protection equally to them all. The situation at present is the result of a long development, and traces of earlier theory and practice are to be found intermingled with the most modern system.

Throughout European civilisation the principles of Roman Civil Law have had a great influence. The old Roman Empire allowed many forms of religion; and by the Milan Decree of 313 A.D. Christianity was "recognised" as one among the tolerated religions. During the middle ages and until about the sixteenth century only one form of Christianity was "recognised" in Western Europe. It was assumed that "the Church" in each country or district was the same

Church as in others; and this Church had traditional rights and privileges. Such were the rights and privileges asserted in behalf of the "Ecclesia Anglicana" in Magna Carta in England.

At the Reformation the relations of "the Church" in each country to the State or Government of each country had to be more exactly defined; and the principle was used that the religion of the country should be the religion of the ruler of that country. Thus Europe was divided into Catholic and Protestant countries; and a period of religious wars followed during which each belligerent government acted in behalf of some form of Christianity. In England the "Ecclesia Anglicana" was asserted by Statutes of 1533 and 1534 to be independent of the Pope's authority; but in these and similar Statutes it was implied that this "Church of England" had relations to the State similar to, and developed from, the relations of the mediaeval Church and State. Meantime new forms of religious association had sprung up and, as the Common Law of England, knows of no restriction on opinions, there has never been any prosecution *under Common Law* for religious opinions, except in so far as blasphemy and reviling of the Christian religion have been regarded as dangerous to public order. Various Statutes, however, have required in the past "conformity" to the practices of the Church of England and have denied certain rights to those who did not conform. All that has now changed. Nonconformists other than Roman Catholics were given religious liberty by the Toleration Act of 1688. The Roman Catholic Relief Acts of 1791 and 1829 have removed almost all the "disabilities" of Catholics: the Religious Disabilities Act of 1849 repealed all Acts imposing penalties for non-conformity; and there are a group of Statutes giving liberty of Religious Worship (1855) burials (1880), marriage ceremonies (1898), the protection of religious worship by the police (Ecclesiastical Court Jurisdiction Act, 1860), the right of religious bodies to hold property, etc. Then at present in England there is complete liberty of worship for any form of religious association, and of course also liberty not to belong to any religious association at all. Certain restrictions remain, as for example a Roman Catholic cannot be King or Queen nor Lord Chancellor; and the law of blasphemy is antiquated. There remain also some enactments against Jesuits which are not used. But the chief issue in regard to which differences of religion in England are felt is Education. Any denomination, however, is free to maintain its own schools and may receive support for its schools from the State, if such schools are reported by State-inspectors to be efficient. Until 1779 indeed Nonconformists were forbidden to teach or to have schools, for the Church of England since 1660 had had power to refuse licenses for schools. But the State now treats all religious bodies in the same manner in the educational system.

The situation is much less complicated in other countries than England, for they have written Constitutions in which the right to freedom of religious worship is generally guaranteed. Thus the United States Federal Constitution declares (Articles VI)—“No religious test shall ever be required as a qualification to any office or public Trust under the United States;” and an Amendment adds—“Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.” The original Colonies, from which the present United States arose, were largely founded by persons fleeing from religious persecution in Europe,—Puritans, Quakers, and Roman Catholics: but these “fathers” of America introduced generally into their new settlements the old privileges for their own religious creed and hostility to others. Roger Williams, who was forced by the Congregationalism of Massachusetts to found Rhode Island, had a conception of toleration; and by the time that the Colonies revolted from England, the principle of freedom of religious worship was commonly accepted. All the State Constitutions now allow complete freedom of religious worship and place no restrictions upon adherents of any creed, although in some States one is not eligible for public office if not a believer in a God, a hell and a heaven. The restrictions put upon Mormonism appear to be due mainly to the social difficulties of polygamy.

The State-system in the United States allows no privileges to any clergy; but in practice a kind of recognition is given to some forms of Christianity, since each House of Congress has a chaplain, prayers are offered there and in the State legislatures and religious services are conducted by chaplains of many denominations in the army and navy. The State does not forbid denominational schools; and when a political party favours a particular religion it can give public money to the schools of that religion, as for example in 1910 the Roman Catholic schools of New York were given about two million dollars.

In France the position is governed by the law of 1905 which declared, in article 2, that “the Republic does not recognise nor support nor assist any religious body;” but any religious body may register itself as an “association cultuelle” and is then given protection for its rites and power to possess property. Protestant bodies had been already governed by laws of 1852 and 1879 and the Jewish religion, which received State recognition in 1806, was governed by a law of 1844. But since 1905 all non-Catholic religious bodies in France have accepted the provisions of the law of that year, which guarantees complete freedom. The Roman Catholic Church in France, however, has always been in a peculiar position. The majority of the French people are still Catholic; but a Papal Encyclical of August, 1926 condemned obedience to the new law of 1905 and forbade Catholics to form the registered associations which the law required. Therefore at the pre-

sent moment the bishops and priests of the Catholic Church have no rights, whatever, in the cathedrals and churches of France, but are simply allowed to use them for their services by grace of the Government. The funds of the Catholic Church are being spent by the Government upon various works of beneficence, although if the authorities of the Church chose to form themselves into "religious associations" they could have control of these funds. The law of 1905 in fact has separated the French State from the Catholic Church and thus concluded the régime of the Concordat of 1801 which, in a modified form, acknowledged some traditional privileges of the Catholic Church in France. The Declaration of the Rights of Man in 1791 said that—"the Republic assures liberty of conscience and guarantees free exercise of rites under such restriction only as are necessary for public order;" and this has now been applied to all religious bodies in France on equal terms.

Religious liberty has been won with very great difficulty in France. Since the Reformation and until the nineteenth century Protestant bodies suffered legal oppression; and when the Catholic clergy showed hostile feelings towards the democratic Republic at the end of the nineteenth century, the radical political parties determined to abolish the privileges which the Catholic Church still retained. In order to protect the Republic it was necessary to restrain the clergy: but the result has not been to diminish or to interfere with Catholic teaching or practice among any persons who choose to adhere to them.

In Switzerland the people are divided in religion as they are in language and race; and therefore the Federal Constitution gives freedom to any religious association. But special relations between the State and one religious body are established in the Cantons. Five Cantons favour Catholicism, seven Protestantism, and six give a special status to the two forms of religion. In the Canton of Zurich, although there is a Catholic majority, the Consistory of Zwingli's form of Protestantism is recognised as the State-Church: and in 1848 and 1868 the Zurich Government confiscated certain monastic property but gave some of the proceeds to Roman Catholics. In Geneva in 1872 the Government gave a church to the "Old Catholics" which had been used by Catholics in communion with Rome. Thus the principle of freedom for religious association is admitted: but, as in England, there is a special relationship between certain religious bodies and the governments of the Cantons.

In Germany the new Constitution of 1919, Section III, "guarantees the undisturbed practice of worship" (Article 135). "There is no State Church" (Art. 137). Any religious body may exist or be formed and "associations formed for the cultivation in common of a world-philosophy are placed on the same footing as religious bodies" (Art. 137). Similar provisions occur in the new Constitutions of the

constituent States or Landes of the German Reich: thus in the Constitution of the Free State of Bavaria (14th August, 1919) it is said "Everyone has freedom of belief" and, in Section 18, "all forms of worship are freely allowed." Special relations, however, occur in some States between the dominant or most popular Church of the district and the State. So for example there is a Concordat between the Pope and the Bavarian State (1924) and a similar Concordat of that State with two Protestant bodies, for the management of property, etc. Such special provisions do not in any case restrict the general freedom of religious worship throughout Germany.

The principle of religious liberty is embodied in the Covenant of the League in reference to the conditions under which B and C Mandates should be administered—"conditions which will guarantee freedom of conscience and religion subject only to the maintenance of public order and morals," in the words of Article 22 of the Covenant. The guarantee of religious freedom is stated in the text of the Mandates. Similarly in the Minorities clause of the Peace Treaties freedom of worship was made obligatory and in the Treaty which gave recognition to the new Polish State on the part of the Principal Allies and Associated Powers (June 28, 1919) Article 2, runs: "Poland undertakes to assure full and complete protection of life and liberty to all inhabitants of Poland without distinction of birth, nationality, language, race or religion. All inhabitants of Poland shall be entitled to the free exercise, whether public or private, of any creed, religion or belief, whose practices are not inconsistent with public order or public morals." Identical words are used in the similar Treaty recognising Czechoslovakia (September 10, 1919). We are justified, then, in saying that the principle of religious liberty is part of the public law of the whole of Western Civilisation.

Experience has shown (1) that it is impossible to suppress by State-action any form of religion (2) that there is less friction for government if all forms of religious worship are equally free and (3) that religion itself in any form gains by living at peace and side by side with other forms of religion. It is possible that certain religious practices may be irreconcilable with orderly life under modern government; and it has in fact been found necessary to suppress some such practices in British dependencies. But even in these cases we are much more doubtful now than our forefathers were as to the wisdom of direct suppression by law of any traditional practice; for probably objectionable practices would die out with the advance of education, and it is always doubtful whether one to whom the practice is strange can fairly judge that it is pernicious.

Only in one modern State does the government show direct hostility to traditional religion, that is in Soviet Russia. In many states

the prevailing religion of the people has seemed to advanced thinkers, as it did in France, to be used by the clergy as an instrument for undermining the system of government there established.

But even in Russia religious worship is not suppressed. Indeed a Decree of the governing Committee of the Soviet Republic (February, 1918) says,—“Church services may be continued if a petition for that purpose is made by the association of believers.” The State, however, explicitly forbids, by Decree of January 21, 1921, any teaching of religion to persons under eighteen either in school or outside. The State also spends some of its funds in deliberate anti-religious teaching by members of the Communist Party, itself a primitive form of religious association. The position, therefore, in Russia is not fundamentally different from what it was in most countries with a State-church in pre-reformation or reformation times; nor is it very different from the position where the Catholic Church is supported financially and administratively by the State, as in Spain. There are, therefore, survivals in Europe and elsewhere of an earlier system: but in general liberty of religious worship is established, sometimes under restriction but more generally without any.

The general principle now accepted is that the State is concerned with the maintenance of order and liberty and is *not* concerned with any form of religious belief or worship. That is the principle of “the Free Church in the Free State.” On the other hand the same principle implies that religion is genuine only when it is freely chosen or accepted. No doubt such a principle also implies a new conception of social life which is not yet fully worked out: but so far as government on the one hand and religious organisation on the other are concerned each is best when it is independent of the other. Relations between them inevitably exist.

Religious associations may need police protection or state maintenance of their property rights. The State may need that deeper support to patriotism or loyalty which generally comes from a religious belief in the dignity and worth of human life.

My Idea of “Spirituality”

T. C. CHAO

I THOUGHT this concept over during the summer and found it rather difficult to define, though this used to be a comparatively easy thing to do. It is a concept that slips readily over the lips of Christians and others interested in spiritual things.

We are not, I think, justified in putting this word in contradistinction to the word “corporeality,” inasmuch as human beings cannot express their spiritual life apart from their bodily existence. In phil-

osophy the distinction between spirit and matter is no longer as sharp as at the time immediately after Descartes; it is not even so clear as five or ten years ago.

Nor are we quite justified in saying, negatively, that "spirituality" is unselfishness or, positively, that it is self-sacrifice. Neither notion constitutes the essential meaning of the word, for "spirituality" is a quality of life which shows itself in expansiveness and a comprehension of high things, producing, as one result, a large selfhood. Further we cannot define the word in terms of resignation, self-abnegation or the like, for while these are great virtues they are not worth anything if they are not an active expression of an assertive, forward striving spirit which moves on to larger and larger personality. (It goes without saying that we do not mean by "spirituality" any artificial Pharasaic appearance of sanctimonious superiority.)

To understand what "spirituality" is one must go through severe self-discipline. Only experience can tell what it really involves. This experience receives its guidance and confirmation in the life and teachings of Jesus Christ, whose temptations illustrate what "spirituality" is. His discourse on regeneration also gives us insight into its nature. Spiritual entrance into the Kingdom of heaven calls for thorough reorganization of our value scale. The self, having a vision of a larger individual and social life, must seek first the kingdom and divine righteousness and live the life of loving service. To be brief we may say that he is spiritual who lives a life of love for God and man, expressing it always in righteous service and thus enlarging his own selfhood through active sharing of his vision (social and cosmic consciousness) with others, and through efforts at improving both the human life and the human environment. "Spirituality," then, is the quality of life experienced through active love for God (an implicit or explicit cosmic and religious consciousness, which even the atheist may have) and for man, with the proper attitudes, disposition, and activities, and all the other implications, that make up this comprehensive and component quality of life.

The above statement does not satisfy me. My own idea is that we ought, in our attempt to define "spirituality," to mention its source or sources also. To me there can be no "spirituality" unless there is the consciousness, implicit at least, of being one with Nature, or with God, or with all Being. "Spirituality" is that quality of life which encloses one in a great all-life, which is essentially a life of love, as in life one finds truth, goodness, beauty and the expression of reality not only of one's own world but of one's very being. "Spirituality" is to me, therefore, the very *reality* of ourselves. Our bodies change, our minds change but our spirit is always, through its "ethical urge" going forward to greater and greater comprehension.

Some Christian Interpretations of the Present Situation in China

A SYMPOSIUM

HERE and there we have seen in print attempts to interpret the present situation in China in terms of its significance for the Christian Movement. One missionary felt, for instance, that God has permitted the present disturbance in China in order to get the "modernists" out. We have not observed that the process of evacuating missionaries shows any selective tendency along theological lines. Many of these interpretations, however, are distinctly encouraging. The absence of the missionaries and the attempt to uproot much Christian work are not taken as evidences that Christianity in China is in any sense being uprooted. Indeed, as is evident in the interpretations given below, the spiritual roots of Christianity are digging in deeper than ever. As a religious influence Christianity will come out of the present situation purified and strengthened. To this we have published many references during recent months.

The interpretations given below do not, at first sight, easily dovetail into each other. Close reading, however, will show that all the writers are buoyed up by a feeling of expectation. This is based on a deeper appreciation of the potentialities and possibilities of Chinese Christians as revealed in a time of chaos and conflict. The ideas in these interpretations and those gathered in correspondence and conversation may be summed up as indicating that the present situation in China may be interpreted in terms of a new and enlarged opportunity for Christian effort. The Chinese mind is marked by a new awareness and alertness. It must be approached in a new way. The purely institutional and economic significances of Christianity have slipped into a secondary place. This provides a new and freer opening for emphasis on essential spiritual values. Christianity has thus a new and bigger opportunity to push to the front its chief contribution to China, the demonstration and interpretation of spiritual values and attitudes. To this the Chinese Christian mind is becoming increasingly alive. It should also be easy for the Chinese and western Christian heart to be so joined in mutual understanding and love that the Christian dynamic may flow into the life of China in fuller and more impelling manner. An enlarged opportunity for the manifestation of the Christian dynamic of life-love—is the outstanding meaning of the present situation."—
EDITOR.

"1. An evident tendency among Chinese Christian leaders in various places to place larger emphasis than ever before on the cultivation of the inner life.

2. A very general manifestation on the part of pastors and their local church officers of resourcefulness, courage and devotion in meeting unusual difficulties which confront them with everchanging complications.

3. The earnest attempts which are being made in several centers to find a practicable and fruitful basis for a larger degree of union among different communions. It is well that experience shall be gained in city-wide union, before experiments on a native-wide scale are made."
—D. W. LYON.

"If Christianity is to be of service to China it must enter into the problems, the sorrows, the fears, the hopes, and the joys of the Chinese people.

With Paul it meant knowing how to abound and how to be abased, to be heralded as a hero and to be hounded as a villain. He knew when to run for his life and when to stand with unflinching courage.

Systems and long-established practices or methods of thought may crack under the strain of new conditions, but a life filled with the spirit of Jesus, with the faith, the sacrifice, and the spirit of service of a spirit-filled man like Paul, will withstand all opposition and triumph even in defeat. It is Christ or chaos for China."—FRANK R. MILLICAN.

"As I understand the situation, China is now in a ferment of nationalism which in some respect resembles the French revolution. The time has come when China should function as a nation with a Government of the people by the people and for the people. In the past she never has so functioned. There will for the future be no stable equilibrium until she attains her ideal.

The Christian Church, so far as I am in touch with it, is in full sympathy with the nationalist movement. Most missionaries have probably taught the Chinese that God has a special work for each nation to do, and that this work is to be done in an atmosphere of ordered freedom. The Christian Church desires to see this ideal realized.

While the troops have in many cases behaved well where the foreigners are concerned, at Nanking and perhaps some other centres they have outraged the conscience of China and all the conventions of international law. The British and American Consuls have been fully justified in advising missionaries to withdraw temporarily from the interior of China. The measures taken by the Powers for protecting Shanghai seem to me fully justified.

There are very many indications that local Chinese all over China are entirely friendly to the missionaries and desire their return as soon as reasonable security can be guaranteed.

Speaking of our London Missionary Society work: Church services have been maintained in almost all parts of our sphere. Schools, mostly under Chinese management, have in many cases been carried on. In some cases hospital buildings have been occupied by soldiers, but I believe it is true that in every case hospital work has been carried on through this time of difficulty. I have recently had word from Central China saying that this is the case in Hankow and Wuchang and in the country districts of Siaokan and Tsaoshih.

The Chinese Christians as a whole are convinced that the time has come when the Church should undertake larger responsibilities. They are, I believe, doing their utmost to show themselves worthy of the new position. In some cases they are asking that the Church synod should take over the work that was formerly supervised by the Mission. They request that, at least for a period of five years, grants should be continued without reduction and that a certain number of missionaries should permanently continue to serve with their Chinese colleagues in the Synods. A few years ago the work as a whole was dominated by the Mission. To-day it is church-centric, and the Church comes more and more prominently into view. In a few years' time it is probable that all evangelistic and church work will be administered through the synods, or councils of the church, while hospitals and educational institutions will be devolved upon committees on which the majority vote is with the Chinese, but where for many years to come there will also be a certain number of missionaries, and an amount of financial assistance from the home base that will be welcomed."—C. G. SPARHAM.

"The present situation as regards Christian work in China is so bound up with the political situation that it is impossible to separate the two. Amongst the factors entering into this situation are the following. The age-long isolation of China. The breaking down of this isolation by the intermingling of East and West. The decay of the Tsing Dynasty. The growing influence of western ideas and the reaction against this, leading to the anti-foreign Boxer troubles. The uprising of a Chinese national consciousness leading to the overturn of the Manchu rule and the establishment of the Republic, and later on the struggle to secure the rights and privileges of equality with the great nations of the world. These are all factors helping to make up the present confused situation in China.

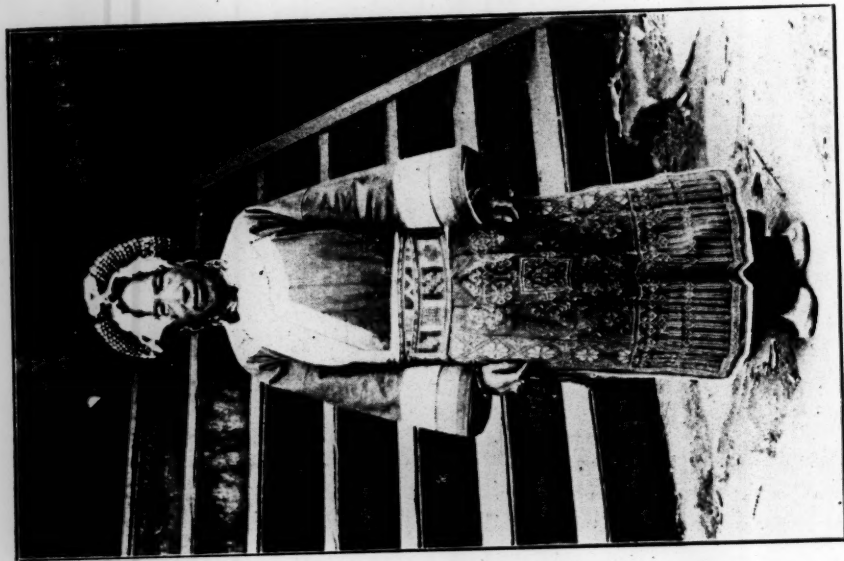
We are looking upon the China that was in travail with the China that is to be.

There are mid-wives both Chinese and foreign, who through lack of wisdom, skill or true sympathy, are hindering rather than helping in this time of crisis. The labour is long, painful and perilous.

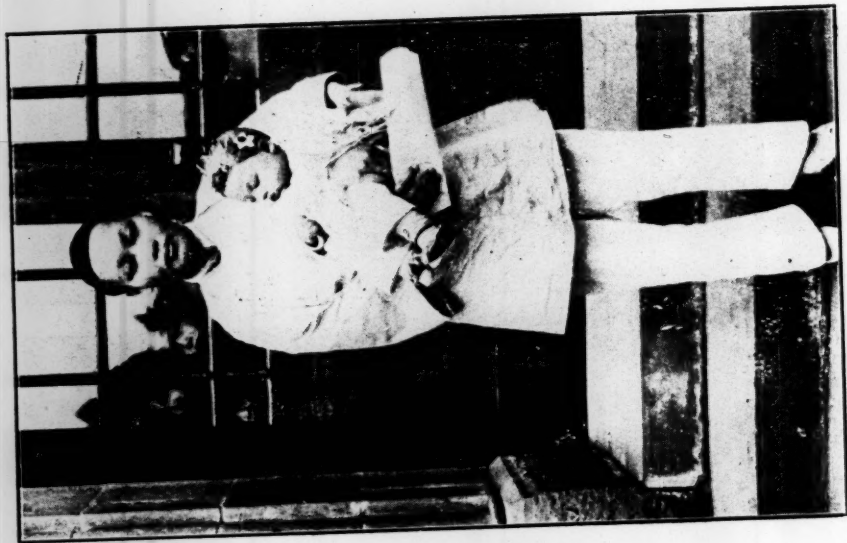


CHRISTIAN ASPECTS OF THE CHINESE WOMEN'S MOVEMENT.

- I. First Class Girl Students, West China Christian University.
- II. Girls' Tennis and Basket Ball Team, Shantung Christian University.
- III. Y.W.C.A. Secretaries in Conference, Shanghai, August, 1927.



Tribeswoman in Holiday Attire, Szechuan.



Prize Winner, Y.W.C.A. Baby Show.
Chengtu, Szechuan.

The Christian movement is involved in this tremendous crisis. The Chinese Christian is a Chinese as well as a Christian and shares in his nation's intellectual and emotional life. To him even more than to the non-Christian Chinese this time of travail is full of anguish.

His Christian faith has come to him from the West and yet his roots go deep down into Chinese soil. His problem is to bring into a rich harmony his national culture and patriotism, and the deeper spiritual culture, and broader spirit of universal brotherhood, which Christ teaches and makes possible. Because we know God's good Spirit ever broods over Earth's chaos and makes possible a slow but sure development of order and life, we cannot but believe that though the present is dark the future is rich with promise both for China and the Christian Church in this land. It is a true faith and that alone which gives the vision of a Promised Land and at the same time inspires the believer to set out on the pilgrimage, moving on painfully step by step until the goal be won."—E. B.

"Present church-mission relations mark the menopause, so to speak, in the life of the Mission-Mother; the pubescence of the Church-Daughter. Both periods are critical, fraught with dangerous possibilities, but natural. Decreasing subsidy, an enforced turning from extensive to intensive activity, missionary uncertainty, an occasional resort to authority or implied superiority are symptoms of the one. The challenge of the motives, manners, and unselfish interest of the parent, the immature assertion of independence together with inconsistent demand for free board, clothes, and pin-money, and a disposition to flirt with the nearest assertive rival for affection mark the symptoms of the latter. But down beneath all this there is an abiding love on the part of each for the other which cannot ultimately be shaken or alienated. Mutual sympathy is essential if tragedy is to be averted. A little unobtrusive guiding of the aspirations of the younger will help to clear thinking, and when the Daughter has discovered herself and determined upon how their future relations can best be made to minister to each other's well-being, she will find the Mother ready to make all needed self-sacrifice to assure the new era success. It is a period of helpful and prayerful waiting on the part of the elder, and we trust one of hopeful and prayerful experiment on the part of the younger."—LEWIS F. HAVERMALE.

"The withdrawal of missionaries, though most spectacular, is not desired by the Chinese, and is of incidental significance only.

The demand for conformity of mission institutions to nationalistic ideals, due in part to genuine sense of wrong in program and method of Christian education.

Autonomous movement within churches, inevitable result of interaction between religion and all of life, and emergent consciousness of mistakes of missionaries.

No general opposition to Christianity except as an aspect of foreign aggression.

Present situation a necessary and salutary testing of Christian work, a step in evolution of Chinese Christianity; not a repudiation but a discipline.

The future, doubtless full of storm and errors, but Christianity, real and vital as never before. A place more difficult but more significant for the foreign advisor."

Christianizing China's Economic Life

THE EDITOR.

IN spite of China's political uncertainties and economic unrest fifty-six Christians, gathered from seventeen cities, spent ten days in the latter part of August (1927) in the commodious and comfortable buildings of McTyeire School, Shanghai, to consider, discuss and challenge the dreary economic level of life on which so many of the Chinese are forced to live. The Conference was arranged by the Committee on Christianizing Economic Relationships of the National Christian Council of China. Most of the delegates were Chinese Christians interested in various industrial and rural problems: of the fifteen westerners present, fourteen were missionaries. Dr. Lien Tien-lu, Dean of Shantung Christian University, guided the destinies of the conference as chairman. Miss Lily K. Haas, secretary of the Committee on Christianizing Economic Relationships was executive secretary. Rev. P. Lindel Tsen of Anking and Mr. Gideon Chen, recently returned from a year's study in England to resume work with the National Christian Council, made special contributions to the steering of the discussions, which were usually animated but never over-excited. Japan was also represented. Mr. K. Miyazaka, secretary of the National Christian Council of Japan, brought a cordial greeting from that body. Mr. T. Kagawa, the well-known Christian labor leader and social worker, aided materially the articulation of the mind of the Conference by lectures and stirring comments and criticisms. He infused into the delegates his own idealistic conviction that men can solve the problems of making a living together by practising Christ's way of life. Miss Helen Topping, connected with Mr. Kagawa's Social Settlement, was also present. The delegates were thus enabled to view their problems internationally as well as nationally.

There was much deep digging into actual economic conditions. Pre-conference investigators presented illuminating reports on the Peasant's and Farmer's Movements in Kwangtung and Central China. On the basis of these reports it was possible to separate the legitimate needs and aspirations of these movements from their weaknesses and dangers. Wage systems, length of the working day, child labor, private property, industrial competition, large landholdings, unlimited profit-taking, and inherited wealth—all came under scrutiny and were most vigorously challenged. For this group of Christians set out to find how human life needs, spiritual as well as physical, might be more adequately met. They sought to determine what kind of a social life would result from the fearless application of Christ's principles to daily, and, to some extent international, economic relationships. They also tried to ascertain how Christians might help meet the rising demands of China's workers, urban and rural, for more life, greater joy in work and that spiritual freedom which is the fruit of creative work. At times the debates on these topics reached high levels.

Forward thinking was done and some significant suggestions made as to the interpretation of Christian principles into terms of economic life. Herewith a few of the working principles that emerged in the findings. These will serve to illustrate how the delegates achieved articulation in thinking. The conservation of personality was set up as the chief aim of the economic aspect of life. "To be rich, but not benevolent," hinders the development of personality," and the excessive possession of private property and unequal distribution of wealth also work against its development. In regard to these problems the mind of the Conference moved toward limitation rather than elimination. It was found, also, that economic competition must give place to cooperation. In this quotation was found the guiding principle of all economic effort:—"From each according to his ability, to each according to his need." Mere accumulation of things should not be the aim of either the worker or those for whom he works. Regard for human life and the stimulation of its higher impulses must take the place of wealth-seeking. Even those who are forced to do "repetitive" work must have a chance, apart from the humdrum of their tasks, for large living and a share in the above ideals. All this means that the delegates took seriously the Christian obligation to make love a working factor in daily striving. Dr. Kagawa said, "The trouble with ordinary communism is that it is a 'getting' rather than a 'giving' communism. We must set up a 'giving' communism." Not what can be squeezed out of society, but what can, through justice, cooperation and sharing, be given to society should be the outstanding aim of the Christian in his economic relationships.

Some concrete needs of the laborer were set forth as goals towards which Christians should strive. Both the laborer and the farmer are entitled to freedom of organization for the promotion of their interests. This includes, also, shop committees and arbitration boards. There should be a minimum wage standard based on the cost of living. In this connection the Conference advocated this principle:—"In determination of the amount of wages above the minimum scale, . . . after a just return has been made for the use and risk of capital, for the services of management and legitimate activities of the business, all that remains of the net product of the industrial unit shall be at the disposal of the workers, either as wages or for re-investment in the business." To assist in arriving at a working solution of this knotty problem of wages the National Christian Council was asked to take steps towards a study of the cost of living. Each worker should also have, as a minimum, one day's rest in seven or its equivalent in money. The minimum age of child employees should be twelve years. Steps must also be taken for the special protection of women workers.

An attempt was made in this conference to study rural and agricultural problems together with those of industry. A group of agricultural workers, composed of Mr. Hsu Chien, Mr. C. C. Chang, Mr. C. M. Chiao, Mr. J. L. Buck and Dr. J. H. Reisner, added greatly to the efficiency of its work through comprehensive reports on agricultural conditions. As a result some significant aspects of a rural improvement program were suggested. Large landholdings were recognized as the cause of the chief evils of farm tenancy. Their elimination through legislation was therefore urged. Reduction of rents was suggested as one means of bringing legitimate pressure on landlords to sell their holdings. The use of written contracts as one way to improve relationships between landlords and tenants was likewise advocated. The fairness of reducing rents in times of crop failure on some mutually approved basis was also recognized. Agricultural co-operation through marketing societies and a Central Cooperative Credit and Savings' Fund, this latter as a department of some bank, were recommended. It was urged that attention needs to be given to the increase of production and the creation of supplementary industries to utilize the enforced idle time of the farmers. All these suggestions have a direct bearing on rural programs recently set up under revolutionary influence. They aim, however, to help work out these problems through evolutionary steps rather than sudden changes.

All this presents a stirring challenge to and opportunity for Christian leadership. To secure and train the needed leadership in various ways is perhaps the chief contribution of the Christian Church to the meeting of these tremendously urgent needs. The place of the Church in rural improvements was stated as follows:—"The ideal

should be constantly upheld of a Christian Church in the rural community which shall be the center for constructive efforts in the improvement of economic relations as well as in other directions, such as mass education, care of health, and other forms of public service." In addition to the above the Church is called on to "produce the necessary materials, such as improved seeds, spray materials, and economic information obtained through investigation." The Committee on Christianizing Economic Relationships was asked to obtain the funds to carry out the investigations referred to.

A number of specially challenging opportunities now facing Christians were also indicated. Cooperation between Christians and Peasants' and Labor Movements is highly desirable in spite of its obvious difficulties. Christian workers and institutions should also join "in the patriotic movements for freedom and justice to workers, to secure economic freedom for China and to bring to an end all forms of economic exploitation." Important fields of investigation are revealed into which Christians can enter and help articulate thought and plans for making life more worth while. Special literature, correspondence courses, institutes and improved courses in existing colleges are also called for.

International crises were not overlooked either. Chinese Christians were urged to help ease existing international strains by "promoting mutual good understanding between the Chinese people and the foreigners living among them." Missionaries and Christians generally were advised to use their influence to do away with harmful trade and help promote that which is for the benefit of all concerned. It was recommended, also, that missionaries use their influence so as to ensure that "foreign investments of capital in borrowing countries be made only on equitable terms of mutual benefit" and to see that they be free from either the motive or possibility of political aggression. Upon those Christians engaged in foreign enterprises in China was laid the obligation to see that the conditions accorded their workers be as good as those they know to exist in the West.

We wish we could reproduce the spirit of brotherhood and determination which united the delegates. This was due in no small measure to the earnest devotional sessions which came at regular periods. Through these the necessity of depending on spiritual forces to combat economic inequalities was kept in mind.

We have given enough to show that this Conference has outlined new openings for Christian service. It should also be possible on the basis of its findings to formulate a Christian "manifesto" which would not only set forth clearly Christian aims as regards economic relationships, but might in addition assure the revolutionary leaders, who sincerely desire improvement in the economic conditions of their com-

patriots, that the mind and heart of the Christian Movement is looking eagerly in the same direction. Certainly the Christianizing of Economic Relationships must be a prominent factor in the future evangelistic effort of the Church. That such a conference could meet and constructively think and plan in a time of political disturbance and economic unrest is a cause for great encouragement as to the future of the Christian Movement in China. This encouragement is heightened by the fact that, in the main, the work, thinking and leadership of this Conference was Chinese. It is the first time that such a representative and influential group of Chinese Christians has faced the problem of making a living in the light of the leadership of Christ. To this reporter it was eminently worthwhile, even though its chief fruit is a challenge to further study and it did not offer many final solutions. The Conference did not, however, seek a series of compromises to offer to competing systems of thought, interests and individuals. It was a search for those basic principles and human considerations on which alone, as a foundation, industrial and agricultural peace, cooperation and justice can be built.

Christian Unity and Chinese Christians

TIMOTHY TINGFANG LEW

AFTER seventeen years of preparation, the long-expected World Conference on Faith and Order was held at Lausanne, Switzerland, from August 3rd to the 21st.

Nearly 500 Delegates, officially representing 72 autonomous Churches throughout the world, attended the Conference, practically all Christian Communions—with the exception of the Roman Catholic—were represented. The Conference opened with a Public Meeting by the Rt. Rev. Charles H. Brent, D.D., S.T.D., Bishop of Western New York, on August 3rd, after which the members went into plenary sessions behind closed doors at the Aula of the University of Lausanne. Besides these meetings, which were not open to outsiders, five meetings were held to which the public were admitted. On August 14th, the third one of these meetings was held in the Cathedral, which is of special interest to all who have the missionary cause at heart. Dr. John R. Mott was expected to preside, but was prevented by illness, the Rev. Bishop John Hurst, D.D. of the African Methodist Episcopal opened the meeting with ten minutes address in French. Two members of the Conference delivered addresses in English; the first being the Right Revered J. V. Azaraiah, D.D., LL.D., Bishop of Dornakal, the only Indian Anglican Bishop. The second speaker was the

Rev. Timothy Tingfang Lew, Ph.D., D.D., S.T.D. of Yen-ching University, Peking, China, representative of North China Kung Li Hui, the Congregational Church of China. The Benediction was pronounced by the Rev. J. K. Ochiai, D.D., delegate from Japan, representing Nippon Sei Kokwai. Both addresses were interpreted into French, the first by Pastor G. Bugmin of Lausanne, and the second by Pastor Charles Merle d'Aubigné of Paris. The service was broadcasted. The great Cathedral of Lausanne has a famous history, important chapters of the Reformation were enacted there, and it was in this Cathedral that Calvin delivered his Disputations.

The service aroused much missionary interest, and it had "important influence in the Conference." There were 1,200 or more present.

The following is the second address as given by Dr. Lew.

"The subject assigned by the Conference for this evening is—'The Necessity of Christian Unity for the Missionary Enterprise of the Church.' I shall first present to you the message of the Chinese Church concerning the necessity of Unity. In 1922 there was held in Shanghai the National Christian Conference of China, the greatest Conference of its kind ever held in China. One thousand delegates, 500 Chinese and 500 missionaries, representing every Protestant communion, were assembled. That Conference issued a message to the Christian Church. The very first passage of the message is entitled, 'the United Church.' It reads as follows:—

'We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West. We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the Church. Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore denominationalism, instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency. We recognize also most vividly the crying need of the Christian salvation for China to-day, and we firmly believe that it is only the united Church that can save China, for our task is great and enough strength can only be obtained through solid unity. Therefore, in the name of the Lord, who prayed that all may be one, we appeal to all those who love the same Lord to follow His command and be united into one Church, catholic and indivisible, for the salvation of China. We believe that there is an essential unity among all Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon

missionaries and representatives of the churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China.'

Having presented this message, my humble task is to try to indicate to you the trend of thought among Christians in China, so far as I can ascertain them, concerning the desire for the Unity of the Christian Church as expressed in that message.

The necessity for Christian unity is clearly expressed in the message which I have just quoted. The necessity has become even greater than ever before, particularly in the following aspects.

First of all, the magnitude of the work of evangelization continually demands a united Church. There are in China over 400 million souls, only 400 thousand of which are members of Protestant communions; that is, only one in a thousand. There are about one million and a half in the Roman Communion, which is only one in 260. There are over 2,000 walled cities in China; the Gospel has only been carried to two-thirds of these. Among the hundreds of thousands of villages and small towns, a large number have not heard the Gospel. There are provinces as large as the whole of France or Switzerland, which have no permanent churches.

Facing such a field, we see what an amount of work there is to be done, what a crime it is to waste any strength, to misdirect any energy on anything other than the absolute essentials! But how can we avoid such waste unless there is true unity?

Secondly, not only the magnitude, but also the nature of the work is urging us with increasing force for unity. It is the glory of the Christian Gospel that it has been presented to China not as a mere system of philosophical thought, or a mere set of theological doctrines, or a mere system of ecclesiasticism, but as a life of service. Christianity is known in China through its magnificent service rendered by its devoted servants in educational, medical and other forms of social uplift. Christian schools and colleges, hospitals, dispensaries and many other institutions of social service, have stood as the living message of the Gospel and an eternal monument of the Christian Church in the hearts of the nation. They exemplify the spirit of the Son of Man, who came to minister. The various missions which entered China severally inaugurated work in different lines. In recent years their experience has compelled them to unite in these endeavours, because only unity can give efficiency to their task, and only unity can make it possible for such institutions to maintain decent standards, guarantee their growing life and assure their continual progress.

Thirdly, there is rising in China, an all-powerful nationalism which challenges Christianity. Underneath all the civil strifes and disturbed conditions in China, there is a fundamental unity of the Chinese people,

—a unity which has never been impaired. This unity is speaking through the leaders of the national movements; it is crying for the fullest expression. The Chinese people are following their leaders, laying down their lives, strenuously working against tremendous obstacles for the speedy realization of complete national unity. Anything that either interferes with the effort to attain such unity, or may threaten its permanency after they have attained it, is looked upon as the very enemy of their nation. Christianity is being looked upon with grave suspicion at this moment in China, because while it professes to teach love and unity, it is divided against itself. Some national leaders have pointedly asked 'Can Christianity, which has caused and supported so many wars in Western history, which is at present minutely divided in its own household, be a factor of help to China at all in her present life and death struggle for national unity? Can one guarantee that Christianity, with all its divisions, will not be a constant irritating and dividing factor in the body politic of the new China?' Only a united Church can meet such a challenge.

Facing this great necessity for unity, Chinese Christians are praying for a common confession of Faith. Such a common confession of faith must conserve all the fundamental elements of the Christian religion as once delivered to the Saints and transmitted through the living Church throughout the ages. Chinese Christians plead for serious consideration of three particular aspects.

This common confession of faith should not be a mere intellectual statement. It should not merely be based on our Gospel, but also be identical with it. Thousands of Christians gave up wealth, health, livelihood, social standing, life-careers, and everything that human beings crave for and hold dear, in order to accept Christianity and to confess their faith in Jesus Christ. Some of them did so at the cost of their lives and died martyrs' deaths. They have entered into the eternal glory with Christ, such glory which saints of any confession will be proud to share. But the confession of these Chinese Christians usually consisted of John 3, 16, together with the great Commandment and the Ten Commandments, the Sermon on the Mount and the Lord's Prayer. These they learnt from the Bible and understood in the light of the revelation they received through prayer. It may be a surprise to you, if not a shock, that most of the Chinese Christians knew neither the 'Apostles' Creed nor the Nicene Creed. Their confession was the Gospel itself, learnt from the Word of God and made real by the lives Christians lived.

The second aspect of this common confession of faith is that it should not fail to give explicit interpretation of the human relationship in terms of the divine. The Chinese as a race and as a nation have been preserved by the grace of God for 5,000 years. Our philosophy

of life is built upon ethical human relationships. Our religions emphasize these relationships. Chinese Christians believe that in confessing faith in Jesus Christ, they confess their faith in the Saviour who came to fulfill and not to destroy. We wish to know how our faith in Him fulfills the need of all human relationships. For example, the relationship between men and women, whether in marriage or in friendship, is a problem vital to the growth and happiness of every human being; mistakes in such a relationship lead to misery and sin. In this modern world of freedom, every man and woman urgently needs more definite spiritual guidance from our faith. Chinese Christians would heartily join with the Bishop of New York in his plea before this Conference for a definite stand on the question of marriage and sexual morality.

Then there is also the relationship between employer and employees, upon which rests not only the prosperity of nations, but even the peace of the world. The issues arising out of this relationship are knocking at the door of the Church demanding explicit answers. Such a demand is loudly heard in China to-day, for China is facing a great social and industrial revolution. There is also the relationship between parents and children. Filial piety has been the source of all loyalty and devotion in China, and it has been a potent force in preserving China throughout all these centuries. In recent years, Chinese Christians are facing this problem with renewed interest, for Christianity has never given a very satisfactory answer to the Chinese on this great issue. We cannot pass, without mention, in this world conference, the relationship between nations. Finally, then, if our Christian faith is faith in the Prince of Peace, we must in our common confession make unmistakably clear the issues relating to national loyalty and international goodwill.

Chinese Christians see in the Incarnation of God the possibility of making human relationships Christ-like. They hope to have a common confession of faith which will not merely confess their faith in the divine, but also explicitly confess their faith in the regenerating life and in human relationships made divine by Christ.

It is an open secret that the Christian Church is losing its hold upon the old members of the congregations and is not altogether successful in winning the younger ones. The causes of this failure are, of course, complicated. But among all the factors stands out prominently the unwarranted indifference and unintelligent timidity of the Church's attitude towards Science. Our daily life—Orthodox, Roman Catholic and Protestant alike—has been gradually but steadily changed by the increasing knowledge of science and its effect upon our environment. Our conception of the Universe, the fundamental philosophy of life, have all been profoundly, though unconsciously affected. Many

scientists have followed the lead of God, moved on, and are able to understand more clearly and fully the truth concerning God's creation, His Wisdom and Majesty. Yet we theologians, ministers of the Gospel,—we who claim to understand God and who are entrusted with the grave responsibility of teaching men about God, have not taken courage and moved on. We have not grown in the understanding of God's Universe. And we have not endeavoured to follow the Spirit of God, to find out the significance of these newly discovered scientific truths, and find their relation to our faith in God. We seem to be content to let the world go on heading toward a materialistic faith, and the materialistic and mechanistic interpretation of the Universe has bewildered many a Christian in the Church and is holding back many who might have entered the Church, but who have passed by. This is not only the peril of the West; it is also the peril of the East. This peril is staring China in the face to-day. It cannot be overcome by mere contemptuous indifference, or unintelligent dogmatism. It can only be overcome by a united confession of faith on the part of all Christians, a confession which understands Science and spiritualizes it. I think it is not a mere coincidence, but a part of the Divine Guidance, which we prayed for, that without any conscious choice, this World Conference on Faith and Order should hold its full sessions in the up-to-date, well-equipped Hall of Science of this University of Lausanne.

Looking from a long distance at the Church in the West, many Chinese Christians are inclined to believe, so far as the Churches in the West are concerned, that questions relating to Order seem to present more difficulty to unity than questions related to Faith, and they believe that it should not be so. There are two outstanding thoughts in the minds of Chinese Christians concerning Order: they have seen in the last hundred years men from different nations who came to China with the sanction of different communions, under different orders, and some from communions that give no formal ordination. They have watched their work and their lives; they have found in every communion both saintly servants, and also others who are unworthy of the order they claim. The same is true of the Chinese ministers who receive ordination from them. Chinese Christians, with all their appreciation and traditional respect for institutional form and symbolic authority, fully realize the problem of apostolic succession, yet they can only set little value on the *mere* formal sanction of the ministry by external authority. What they do emphasize is the Divine call which the Apostles heard directly from the Master—'Follow Me.' What we want out in China are Christlike men, men who are redeemed, men who have been called and chosen by God Himself, men who have a message, men who truly follow the Master in unselfish service to the suffering millions. To such men will come influence and authority, because they

live with God. Differences in external rite will neither add nor subtract anything. For, as the Bishops of the great Anglican Church said in the famous Lambeth Appeal, their ministries are "manifestly blessed and owned by the Holy Ghost as effective means of grace." *The great majority of Chinese Christians will not ask how a man is ordained, but how he lives, how he preaches and how he serves.*

There is just one other important trend of thought among Chinese Christians concerning "Order" which I wish to touch upon. In the development of the Chinese Church, we find that women have played a very important part. To an increasing number of Chinese Christians of this generation, there is a definite hope that in the completely united Church of God there should be nothing that can be interpreted as 'prejudice against women.' They shall serve the Church in every capacity so long as they are qualified for it. There shall be equality between men and women in all opportunities and offices of the Church, according to the needs of the coming day.

The vision of the united Church is very real to Chinese Christians. May I share with you a few glimpses of it?

First of all the united Church should be a Church richer in spiritual grace. Three weeks ago I attended the Conference of the United Methodist Church in England, and saw that great Communion busy with the task of the Kingdom. I deeply felt how much that great leader Wesley meant to them and to the Methodists all over the world. Two weeks ago I was in Constance (Germany) where Huss was tried and sentenced to be burned. I worshipped in a church where his name was a real spiritual inspiration. To-day I stand here where Calvin once stood. I feel that I again stand on another holy spot from which has radiated to all parts of the world a great spiritual power.

We are standing now at the threshold of a new era of the Christian Church. Looking forward, we see a vision of the United Church. We cannot help but glance back at the roads by which we have severally come. There we see that the path of division was stained with the tears of the Saints, and sanctified by the crimson blood of the martyrs—those Saints and Martyrs who heard the Voice of God and offered themselves to make the specific messages of God clear to their own generation. They feared no man and they scorned death. Their witness testifies to the richness of the all-embracing truth of an infinite God. We stand, therefore, in the presence of these historical facts with wonder and awe; we see how God has raised in Divine power what we sow in human weakness. We must preserve those witnesses heroically made. We must treasure the richness which they have bequeathed to us. I believe that I am voicing the sentiments of the Chinese Christians, when I say, that the united Church must be a Church richer in God's grace,

and fuller in the understanding of His Will, than any single communion heretofore has ever attained alone.

Secondly, the united Church should be a growing Church. The centre of our Gospel is Jesus Christ. He is not only the Way, the Truth, but also the Life. Life is never static: it either grows or declines. The united Church shall more than ever make the headship of Christ real. She shall be, in her united career, capable of imparting life to all. She herself must have a divine vitality for continuous growth. She shall be free from all the shackles of narrow traditions which often stunt growth. She shall steadily outgrow all the partial interpretations of God's truth. She must continually "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." I believe I am again voicing the sentiments of Chinese Christians that it is only with such capacities of all-round, complete, and never-ceasing growth that the united Church can for ever be united and never again suffer divisions as she has in the past.

And finally the united Church should be a Church not for a section of the world, but for the entire world. The peoples in the Far East were prepared by God for the revelation of Jesus Christ through the Sages and Prophets of their own race. They have their own spiritual and religious inheritance, which are in some aspects different from those of the races of the Western nations. Their inheritance helps them to understand the purpose of God in Jesus Christ in their own way. It may give them a certain insight and understanding which the West has not yet achieved. There is among the Chinese Christians now a felt command of God to interpret Christianity in terms of the spiritual inheritance of the Chinese race. They believe that such interpretation, when made together with their own spiritual experience, should find a wider expression. It does not belong to them alone, but should become the possession of the whole Church Universal. Just as the Churches of Judea, of Asia Minor, of Egypt, of Greece, of Rome, and later of Germanic races and the Anglo-Saxons, together with other races have successively poured into the common treasury of the spiritual experience of the Church Universal their special racial genius and religious endowment, both in thought and practice, so should the great races of the Far East make their future contribution. The movement for an indigenous Church is growing more audible and more persistent in China. It is the hope of the Chinese Christians that the united Church will be enriched by the contribution of the indigenous churches, not only of China, but also of Japan, India and other lands.

Can such reunion be realized? Are there not many difficulties in the way? Yes, there are. The Chinese Christians are not unsympathetic to the difficulties of our task. But these can be overcome. They can be overcome if we truly make Jesus Christ the centre of every-

thing. This does not mean mere lip confession. It means complete surrender of ourselves to Him.

Fellow Christians, to achieve our unity, we must follow our Master into the Garden of Gethsemane once more, facing the cup of complete self-denial, and pray with one accord: "Father, Thy will, not mine be done." To achieve unity we must follow the Saviour all the way to Golgotha and there nail on the Cross all our personal preferences, individual habits, group prejudices, petty jealousies and deeply entrenched interests. To achieve unity we must die with Him and rise again. We must follow the risen Lord to Mount Olivet—there to acquire a new outlook, an outlook that takes in the entire world.

The Woman's Movement in China

IRENE DEAN

["That peach tree, so delicate and elegant! How luxuriant its foliage! That girl is going to her husband's house. She will rightly order her household. Let the household be rightly ordered and the people of the state may be taught."]

SO we glimpse in the Book of Poetry, the ideal of Chinese women under the old order. The modern Chinese woman, while not minimizing the importance of "rightly ordering" the home is saying that it does not necessarily follow that if she "regulates her family properly the state will be rightly governed." Nor is she finding the ancient ideal adequate for the expression of her own personality, which she is coming to believe is her inalienable right as a human being. Well may the defenders of the good old days shake their heads at the emergence of an idea so far removed from the centuries-old ideal of the true woman, one who "gives perfect obedience to her father, her husband and her son!" (Compare the well-known western marriage service in which the bride is reminded that she must submit unto her husband as unto the Lord.) Miss Maude Royden in an article published a few years ago suggests that "the real inspiration for the woman's movement all over the world is a deep resentment against an attitude toward us which is a perpetual denial of our humanity." Even a cursory study of the woman's movement in China shows how essentially sound this explanation is and also how easy it should be for western women to understand what Chinese women are trying to accomplish.

One of the most striking manifestations of the social change and awakening which has accompanied the Revolution in China has been the emergency of a vigorous and active Woman's Movement. As someone recently said of Wuhan, the coming of a "new day for women"

has been one of the real gains of the Revolution. But the "new day," like most other things of consequence, has been a long time preparing and even a little investigation shows that the Woman's Movement has its roots as far back in the past as the Revolution itself.

A brief sketch of the steps in the development of the present Woman's Movement may help toward understanding its present character and purpose. Women's rights found a champion as early as the beginning of the nineteenth century in China when Yui Tsung Shih dared to take issue with prevailing ideas and declare himself for equality between the sexes, especially in the matter of moral standards. In the reign of Kwan Hsu, the party for reform were in favor of the introduction of western ideas. Among the most important of these, according to a prominent Chinese journalist, was the ideal of equality between the sexes. By the beginning of the present century these ideas had begun to bear fruit. For the first time, the importance of women's education began to be recognized though its aim was "concerned only with creating good wives and mothers." A magazine, advocating women's rights and social revolution appeared as early as 1901 in Tokyo, edited by Lin Kuang Han and his wife. Women took their places in the revolutionary societies that flourished during this period and one of them, Chiu Jung, became a martyr.

When the revolution of 1911 took place women were found engaged in Red Cross work and even in some cases organizing themselves into military companies. At the close of the revolution, these women presented to the provisional government at Nanking demands for equal rights in government, education, marriage and the prohibition of slave trade and concubinage. Little heed was paid to these demands, however, by the men who drew up the constitution.

After this the cause seemed to languish for a time until the Renaissance came along, challenging the old teachings, the old art, the old idea of government and the old ideas concerning women. The leaders of this movement (all of them were men!) paid much attention to women's problems, expressing their own liberal ideas and making translations of western writings on the subject. Then, in 1922, due largely to the efforts of women students in Peking, two organizations came into being that attracted considerable attention—the Woman's Suffrage Association and the Woman's Rights League. In a few months branches of these two organizations were established in ten provinces. Their aim was to secure equal educational opportunities, equal government, marriage, property and inheritance rights, and equal pay for equal work. Hunan was the first province to recognize equal rights for women in its constitution and in 1921 elected a woman representative to the Parliament in Peking. Chekiang, Kwangtung, and Szechuen followed, giving equal rights to women at least in the matter of voting.

We have seen how in the first quarter of the present century, women had won recognition of equal rights in some of the provinces and in a few cases had demonstrated not only their right but their ability to hold office. They had also gained much in the way of equal educational opportunities. The doors of the professions had been opened to them, notably teaching, medicine, journalism and law. Thousands of women had entered factories and a lesser number were found in commercial and business positions. Thus were foundations being laid for even greater progress when political conditions might make it possible.

That these gains were made with so little commotion seems truly remarkable especially when one recalls the grim struggle with its hunger strikes, window smashing and imprisonment that accompanied the campaign for women's rights in the West. In a speech a few years ago, a well-known Chinese Christian woman made this statement:—

"Women have always had an influence in the affairs of China, but mostly behind the curtains. Chinese men have a natural respect and belief in women in spite of social custom. In China the question is more one of changing customs than changing attitudes of mind."

Doubtless this is a valid reason for the comparative ease of the transition in China, but that the weight of these traditions and customs still seems almost overpowering we may infer from a recent statement by Madame Sun:

"To-day Chinese women are emerging. To the outsider it seems wholly miraculous. But although, we, who are working for the emancipation of Chinese women, recognize the miracle that makes this rebirth at all possible at the same time we recognize the stupendous difficulties involved. The whole weight of traditional forces is against us, traditional international forces, traditional economic forces, and, in addition, traditional social and family forces. It is not easy to be a leader of Chinese women to-day! We are beset not only by the obstacles in the way of national and economic emancipation, but also those great obstacles of criticism and personal attack, the open disapproval of the conservative classes who feel that a woman's life should be spent as it has been always spent, either in the drawing room or in the kitchen of the house of her lord."

At the close of this statement, Mrs. Sun called attention to the sympathetic support which the Nationalist party has given the women's cause in China. And it is true that political conditions in this second phase of the Revolution have proved favorable to a greatly accelerated progress in the women's movement. This is, in no small degree, due to the attitude of the new Revolutionary leaders themselves towards women for they seem to feel that the problem of improving the conditions of Chinese womanhood is one of the most important problems of the Revolution.

What then has been women's response to the present Revolution, their part in it? They seem to be finding in it an opportunity long awaited and to feel that the national Revolution cannot be complete unless they participate in it. "First they must work together with the men of China for an independent nation and second work for their own freedom,"—to quote from one of their leaders. In every province in which the Nationalist government has established itself, we have seen women's associations being formed whose purpose is "To unite women of all walks of life in the province and articulate their strength for the thorough emancipation of woman; and to participate in the revolution of the people for China's true freedom and democracy" (This is the *Kwangtung* Women's Association purpose, but, it is quite similar to that of other provinces).

A visitor to Canton in February tells of attending a meeting of the Women's Association there which greatly impressed her because of the order and efficiency with which the business was conducted. The hundred delegates represented sixty-five women's organizations—workers, students, teachers, physicians, nurses, telephone operators, business women, soldiers' wives and others. It was this Women's Association that presented to the Provincial Assembly of *Kwangtung* this past March, the following petition, all the points of which have been granted. They show very concretely what the women's associations are trying to get done.

- "1. To amend the laws so as to put women on the same footing as men.
2. To institute labor regulations for the protection of working women. Women and men workers should have equal pay, and equal treatment. Four weeks holiday with pay should be given to women workers before and after child-birth.
3. To prohibit the taking of concubines by men.
4. Women should have full liberty as regards marriage and choosing their husbands.
5. Daughters and sons should share equally of their fathers' inheritance, and wives should be entitled to receive a share of their husbands' property.
6. To organize a children's home and nursery for the children of working women.
7. To establish a 'peasant women's educational institution,' and introduce mass education for peasant women.
8. To notify all governmental organizations to employ more women on their staff, so as to enable women to become independent.
9. Equal rights for women and men in society as regards law, politics, economics, and education.

10. To abolish prostitution, and devise means to train such women for occupations that will enable them to earn their own living."

At this point the charge is apt to be made that we have drawn all concrete illustrations from the southern province of Kwangtung. That has been done deliberately for in no other place do we have an opportunity really to judge what the women's associations can do. Practically everywhere else they have not yet emerged from the organization stage, but in Kwangtung the Revolution has been at work longer and we may begin to expect results.

One of the most hopeful things about the present woman's movement is the fact that there is a real effort to make the women of all classes count. Perhaps for the first time the real importance of the industrial and peasant women is being recognized. As soon as the Nationalist regime began in Hunan the Women's Association set up plans for reaching through propagandists all the women (and did reach many of them in fact) not only those of the cities and larger villages, but even those of the remotest country districts. In the cities under the new government, women workers were to be seen in large numbers in the frequent parades to celebrate anniversaries or protest against the doings of imperialism and capitalism. To see many of them with bound feet hobbling along in such processions is a vivid reminder of how quickly these changes are coming. In the labor unions that were being rapidly organized women also had their share. They were often seen doing picket service for the unions clad in the same kind of uniform and performing the same duties as the men. In the meeting of the Pan Pacific Trade Union conference held in Hankow in June, there were two Chinese women representatives.

One of these delegates reported on the beginnings of improvements in the condition of women workers in Wuhan, where, prior to the coming of the Revolution, there had been no formal organization of women workers, the working hours were 17 and 18 a day, the wages only half of that paid to men, and there were no holidays or rest periods granted. As a result of the economic struggle following the Nationalists' arrival, some slight gains were made. In the match factories, for instance, the hours were reduced to twelve and the wages raised from sixteen or seventeen coppers a day to forty coppers. A ruling of six weeks' rest at confinement had been approved by the unions and was enforced in a number of plants. Nearly all the women workers had been organized. Such are some of the obstacles to be overcome before the ideal of the "emancipation of women" can be realized.

So many times in these days, the youthfulness of the leadership of the Revolution is commented upon. Students, both men and women, have thrown themselves into the Revolution with courage and abandon. A case in point comes to mind. A young woman who had devoted

herself whole-heartedly to the Nationalist cause in Nanchang, standing boldly and loyally for the platform of the moderate wing, was forced when the extremists gained control of her city, to flee for her life. She longed to reach Nanking where she might again devote herself to the cause for which she cared so much. But the ordinary route between these two cities was entirely too dangerous for her, so, disguised as men, she and another girl patriot started across country to Canton, traversing great distances on foot when they were unable to get chairs or boats. Weeks later they passed through Shanghai en route to Nanking—still vibrant with eagerness to be at work again. This incident, which could probably be duplicated over and over, serves to show the crusading spirit which has characterized the youthful leaders of the Revolution.

To the special schools for propagandists girl students have come as well as the men and in the role of propagandists are probably quite as acceptable as men. There are even a few cadet schools for girls. There the students are given practically the same training as the boy cadets receive. A few months ago the secretaries of the Y. W. C. A. in Wuchang visited such a school in their city and found the place "beautifully clean and tidy. The girls looked well and happy and seemed to be thriving on their strenuous work and discipline. They were all in soldiers' uniform—for the most part in the regulation one. If they wished to pay for better clothes they were allowed to do so and one of them had evidently taken full advantage of this permission. She looked like something on the stage in her trim khaki jacket, riding breeches and black leather leggings. She was neatness personified, but it kept one struggling to remember that she was a Chinese woman. The only thing that was in character was the exquisite littleness of her hands which came strangely out of her rough khaki sleeves."

By no means should the impression be given that all the women leaders, though courageous and devoted, are nevertheless youthful and immature. Exceptionally able women of much experience are devoting themselves to the woman's movement. Some though still young have had the best of modern education and might be said to have grown up in the ranks of the revolutionary party. Such a one is Miss Chen, China's first woman judge, who has been active in the revolution since her teens. Then there are others who are products of the old school but who nevertheless have had very vital connections with the whole Nationalist movement. Notable among these is Mrs. Liao who has carried tremendous responsibilities first in the Canton government and later as a member of the Central Executive Committee of the Government. Another woman of this type who might be mentioned is Mrs. Hsu Chien whom a well known missionary recently characterized as a "dynamo of human energy."

Young women are now found in government offices occupying positions formerly held by men. There seems to be no discrimination against them, no limits imposed upon their freedom. That their new freedom has its perils and has led to excesses in some instances is generally admitted, but they are still in the experimental stage and have scarcely had time as yet to define their freedom and discover its best uses. There is tremendous need at a time like this for clear-headedness, poise and steadiness on the part of leaders. Such leadership, possessed of the proper training and experience in women's organization activity, has been at a premium. In city after city the promoters of the Women's Association have not hesitated to turn to already existing organizations of Christian women, recognizing the value of the experience and training which their leaders have had. In Changsha, for instance, the Chinese secretaries of the Y. W. C. A. were called upon to render important service in connection with the Pre-organization Committee of the Women's Association and the conference committee, which set up a conference for women for all of Hunan Province. And in Shanghai prominent leaders in both the W. C. T. U. and the Y. W. C. A. have been called upon to help. In every case, except at times when the extremists have had the upper hand and made the participation of any Christian group practically impossible, the Christian women's groups have been able to cooperate with mutual advantage. There is much in the program of the Women's Association with which Christian women should find themselves in hearty accord.

Just what may be said to have been achieved by the increased activity of the woman's movement in these past two years? In the first place, great numbers of women of all classes all over the country have been shaken out of their lethargy and indifference and given a new consciousness of themselves as a class and as citizens of their country. It has united them in the effort to remove all the old fetters that hampered their larger usefulness. This casting off of all old restraints has left them facing the challenge of finding the wisest uses for their new freedom, but we believe they are accepting this challenge. And finally there has come a consciousness of the solidarity of women everywhere. The general observance throughout the Nationalist territory of International Women's Day on March 8, is rather striking evidence of this fact. One of the Y. W. C. A. secretaries in Canton who joined in this parade of 25,000 women writes, "March 8 has for three years been set aside as International Women's Day. This year has been the best from the international standpoint. Invitations were sent to all foreign women living in Canton and between thirty and forty—American, Canadian, English, Japanese and Russian attended the mass meeting and later joined in the parade to the government offices under the slogan, "Down with the obstacles that separate the women of the world."

In these days of sharp nationalism it is interesting to find flashes of internationalism in the thinking of women and an effort to bring the women of all countries together in something that goes deeper than the political differences that keep them apart."

What may be expected from the woman's movement in the future one does not dare to say. Predictions are futile for the most part at a time of such continuous changes. During the past few months in the Yangtze Valley the activities of the Woman's Movement have been considerably affected by the wave of reaction that set in when the military succeeded the civil group in control. In Changsha, for instance, the Women's Association was summarily disbanded on May 21st along with various unions in the city, all of whom were charged with being "red." One of their leaders was killed. In Shanghai during the summer months, in spite of the heat and the uncertain political situation, the Federation of Women's Organizations, the Women's Department of the Kuomintang, and the Commission of the Woman's Movement all carried on their publicity, educational and organizing activities. The members of the commission of the Woman's Movement whose appointment had been approved by the Chiang Kai Shek government were forced to resign in August. But these women, believing in the worth of this work, are carrying on voluntarily, without any financial help from the government, until such time as their successors shall be named.

This kind of loyalty makes one dare to believe that, regardless of how long this present period of military dominance may last, much of the gains will be conserved until the time when political conditions again make it possible for women to continue the terrific task that still remains ahead of them before their dream of the complete emancipation of China's womanhood can be realized.

Our Book Table

FOREIGN RIGHTS AND INTERESTS IN CHINA. (*Revised and Enlarged*). (*Two Volumes*).
By WESTEL W. WILLOUGHBY. *The Johns Hopkins Press, Baltimore, 1927.*

China has now become the center of world interest. The significance of her active entrance into the family of nations is rapidly becoming realized. The time for clear thinking and sympathetic readjustment in respect to international relations is upon us. China and the foreign powers have muddled along for too long a time already. To the average foreign mind, however, it is to be feared that the problem of readjustment towards China takes the form of "Foreign Rights and Interests in China." How about Chinese "Rights and Interests" in China? There would seem, at first thought, to be a call for this second work. But after reading Pro-

fessor Willoughby's two ably written volumes one discovers that he has performed the double task. His careful and unprejudiced array of historical facts might well have been entitled "Chinese Rights and Interests in China." For a study of the carefully collected source-material in these two volumes leads one to feel that the history of China's foreign relations is a record of her efforts to save herself from the aggression and exploitation of stronger Powers.

The major part of Volume I, then, is taken up with the conflict between the policy of the Open Door and the claims for "Spheres of Influence" and "Special Interests." In this dark struggle America stands out in contrast with a comparatively clean record. But even she could not deny a mixture of self-interest in her policies. The darkest blot is the twenty-one demands made by Japan upon China in the time of her defenselessness. The nations had been competing, by means fair and foul, for special "Spheres of Influence." Any pretext was good enough. A letter from "a certain Governor John," or a doubtful phrase slipped into some document, was sufficient basis for the pressing of claims for preferential treatment or "Special Interests." It is interesting to note that while Japan was pressing her claims for "Special Interests" Great Britain for some reason reversed her policy and joined with America in standing for the elimination of such spheres. Lord Balfour announced at the Washington conference that "The policy of spheres of influence in China had been superseded by one of international cooperation." Mr. Willoughby traces the history of this struggle up to the Washington conference, and shows the later efforts to effect the adjustments.

The discussions on Leased Areas, Concessions, and Settlements, and especially the Shanghai Foreign Settlement, included in the first volume are of special interest at this time.

Volume II deals at length with the question of Extraterritoriality and the problems arising out of it. Here again the plain record of documents and facts is not very flattering to foreigners and their governments. However, in spite of the darker aspects we see many efforts of both Chinese and foreigners to work out an equitable solution of a difficult situation. The evils too, are not all on one side. Lack of proper understanding often led to a feeling, on the part of the Chinese, that "to rule barbarians by misrule is the true and best way of ruling them."

The records show with what patience and consistency the Chinese have protested aggression and mistreatment when they were unable to use force. It often happened that "the real strength of China's case was upon its ethical side."

Volume II also contains just the data necessary for a proper understanding of what is involved in missionary and commercial relations, customs control and inland navigation, foreign troops in China, foreign debts, railway loans, etc.

There are many other volumes dealing with various aspects of the China situation and of these Mr. Willoughby has made proper use. It is especially fortunate, however, that at this time when interest centers in China we should have this revised and fully up-to-date source-book from the hand of one who, as a professor of Political Science and as Legal and Technical Adviser to the Chinese in various capacities, has had the best of opportunities to study the problems at first hand.

FRANK R. MILICAN.

CATHOLIC NATIVE EPISCOPACY IN CHINA. By PASCAL M. D'ELIA, S. J. *T'uswan Printing Press, Shanghai. For sale at Mission Book Company, Kelly and Walsh and Edward Evans.*

In the May-June, 1927, issue we printed an article on this subject which was based on the fuller documentary evidence given in this paper covered volume, which, in the main, is an outline of the formation and growth of the Chinese Catholic Clergy. The principles which eventuated finally in the recent appointment of Bishops are traced to their historical sources. Much additional information on the work of the Roman Catholic Missions is also given. The time covered is that from 1300-1926. This volume is, therefore, to some extent a brief history of the growth of Catholic effort during six hundred and twenty-six years. A chart shows the numerical growth of the church. It makes one wish that the Roman Catholics would do what a Protestant is already doing, prepare a history of their movement in China. The present time makes a natural break in Christian effort in China and the story of past attempts should now be put together in available form. This volume contains much as to the development of the Catholic ministry. Protestants should know more of the work of the Roman Catholic Church. This comparatively small history provides an excellent opportunity in that regard.

DIE GEDANKARWELT DES CHINESISCHEN KULTURKRIESES. (*The Realm of Thoughts in Chinese Culture*). VON ALFRED FORKE. München und Berlin, 1927. Druck und Verlag von R. Oldenbourg.

This very interesting book belongs to the series of Philosophical writings, issued by A. Baenmler and M. Schröter, giving in a brief and condensed form the most essential aspects of the older and newer systems of Philosophy. All who are interested in the spiritual life of China will be very grateful that a man of Prof. Forke's type and qualifications has, for the first time in history, taken upon himself that very difficult task of giving a short synopsis of Chinese Philosophy from ancient times down to the present. I think we may say that he has succeeded to a very remarkable degree. In a few short and clear-cut sentences, often accompanied by quotations from the scriptures concerned, he gives us the views and ideas of the different leaders of thought in China through a period of more than 2500 years. Many western as well as Chinese readers will be surprised to see how almost every shade of thought, system, ideal and reflection known to western countries have, throughout the ages, had their spokesmen among the Chinese philosophers. New and peculiar thought-combinations have been made in this part of the world, many of which are so unique and interesting, that they are well worth knowing.

In accordance with the plan of the book its contents had to be arranged not so much on a chronological as on a realistic basis. This arrangement always involves the danger of overlooking the historical milieu. In order to counteract this there is in the beginning of the book a short time-table giving the dates and chronological divisions. I think, however, that this is scarcely enough. A short chapter giving the dates, the historical setting and the inner thread of evolution in connection with the different philosophies and the different schools of philosophy would have added very much to the usefulness of the book, making it a counterpart to Giles' instructive "History of Chinese Literature." That Laotzu is placed after

Confucius in time (480-390) is also a point with which most sinologues would disagree.

But as a whole this book is a wonderful treasury for all who wish to gain exact information as to the inner structure of thoughts and ideas in China during all the ages.

One can only wish that all missionaries and colonists in China understood the German language so as to be able to get the full benefit of the book. But as this is not the case, it certainly is to be hoped that someone will translate the book into English that it may get the wide circulation it deserves.

K. L. REICHELT.

PHYSICAL EDUCATION IN CHINA. By GUNSUN HOH, B.P.E., *The Commercial Press, Shanghai, Mex. \$2.00.*

This excellent summary of the history of physical training in China which has been in vogue for four thousand years or more, will, no doubt, be a revelation to many Westerners, even old residents in this country. Because of its numerous retrogressive periods and paucity of literature on the subject, the world has heard but little of this branch of China's educational system.

Chapter I gives an excellent resume of the historical background of physical education as practised in the past forty centuries. In Chapters II and III, are to be found some very interesting Chinese exercises and games which have become a part of China's folk lore. One might venture to suggest that Walter Camp received some help from these exercises when he created the "Daily Dozen." In chapter IV the author narrates the beginning of the systematic development of Western methods of physical education which have been so heartily received and have helped China's athletes to stand among the best in the Orient.

The author's prophesy for the future development of physical education in China is that of an optimist who believes that physical education, a most important branch of health education, is one of the most potent factors in helping the Chinese man or woman to live better morally, mentally and spiritually.

I. M. M.

THE DIPLOMATIC QUARTER IN PEKING. By M. J. PERGAMENT. *China Booksellers, Ltd., Peking. M. \$3.50.*

Given the diplomatic quarter how would one find a path to anywhere in particular through the maze of official thinking anent the status of that small piece of Chinese property? This seems to be the puzzle to which the author of this book seeks an answer. Unfortunately it involves a game played without any final rules. The protocol of 1904 seems to hint at such rules but this is not widely known apparently. For instance this small section of land is used as an asylum by Chinese at times. This use is something that, like Topsy, has just grown up. And having grown up it just keeps going on. That is about all that can be said definitely about it, though there is talk "ever about it and about." That is all. The writer, a Russian professor of law and Legal Adviser to the People's Commissariat for foreign Affairs of the Union of Soviet Socialist Republics, allows himself a certain amount of caustic dialectic. What he would say now that the Soviet Embassy has been raided makes an interesting speculation! In

an insert he implies that this event, which took place after he had prepared this brochure, has again changed the whole situation. One supposes he means that it has made the status of the diplomatic quarter more of a puzzle than ever. To read this patchwork of conversations and discussions, assuming that the writer has recorded them faithfully, is to realize how human diplomats are and how their arguments are rooted either in their nationalistic desires or their governmental policies. Their psychology is that of "sovereigns" on the soil of another country (page 109). If that is true it explains much else in the book.

A NEW-ENGLANDER IN JAPAN. (*Daniel Crosby Greene*). By EVARTS BOUTELL GREENE. Houghton Mifflin Company, 1927. Price \$5, gold.

This worthy record of a missionary pioneer and statesman covers much ground and contains varied values. Some readers will prize the atmosphere of the New England home, the New England up-bringing, and, later, the Middle-West experiences and decisions. For others there are the Andover memories, whilst some will read for the information regarding the growth and functioning of the American Board of Commissioners for Foreign Missions; but the reader in China will find its greatest attraction in the manner in which this remarkably sane and well-balanced and truly consecrated missionary reacted to the complex problems of Church, Mission and State into which China has more recently entered.

To Greene it seemed at first necessary for foreigners to be under the protection of their respective consular authorities; but later he considered it an injustice to perpetuate extraterritorial jurisdiction under new and vastly different conditions. He felt that the inconvenience attending the inauguration of the necessary changes should fall upon the comparatively few foreigners rather than upon the nation of Japan. The uncompromising attitude of certain ultra-nationalistic elements among the subjects of Japan led him later on to a somewhat different emphasis whilst holding substantially the same position, and he did good work in preparing measures which would institute necessary safeguards and create a sense of security. In those days there was as vigorous and impatient a nationalist spirit in Japan as is now in evidence in China, and the misgivings now oppressing many foreigners in China may be eased by remembering the ultimate success of Japan's long years of necessary reforms, and an incentive to constructive work is suggested in the wise and unselfish efforts of men like Greene.

In educational and theological matters there was evident the same conciliatory spirit, and the same conviction as to the ultimate triumph of truth and righteousness. To one brought up in the New England atmosphere of fully sixty years ago the new ways of putting things seemed open to criticism, but he appreciated the saving evangelistic spirit, was able to make legitimate adjustments, and was patient and generous in his thought of "all those who holding a different philosophy prize the light of the Gospel and believe in its saving power." The problem of the Doshisha, the attitude of the Japanese as to accepting missionaries from the West, the inter-relationship of China, Japan and Korea, and the ability to appreciate Chinese as well as Japanese points of view, are among the many topics that are usefully introduced in this ably written biography of one who was recognised as an expert in things Japanese.

G. M.

RELIGION IN THE MAKING. By ALFRED NORTH WHITEHEAD, F.R.S., Sc.D., etc.
(*Lowell Lectures, 1926*). Cambridge University Press, 6/- net.

The conciseness of these lectures and the extreme philosophic process, make this book a difficult one to understand. Dr. Whitehead approaches the problems involved in such a vital subject from the standpoint of the mathematician and the physicist, with the result, for instance, that the evaluation of Christian truth would seem to be a matter of gradual moral and spiritual evolution. In the references to God the idea of a revelation from above as possible is never apparent.

In the first lecture, Religion in History, we read that religion is what the individual does with his own solitariness. It runs through three stages, if it evolves to its final satisfaction. It is the transition from God the void to God the enemy, and from God the enemy to God the companion. In the emergence of religion the factors discussed are ritual, types of emotional expression, definitely expressed beliefs, and the adjustment of these beliefs into a system, internally coherent and coherent with other beliefs. In the second lecture, Religion and Dogma, we naturally come to the question, "What do we mean by 'God'?" We have first presented the Eastern Asiatic concept which expresses the extreme doctrine of immanence; then we have the Semitic concept of a definite personal individual entity, whose existence is the one ultimate metaphysical fact, absolute and underivative, expressing the extreme doctrine of transcendence. In the Pantheist concept the extreme doctrine of monism is illustrated.

"Religion requires a metaphysical backing," are the opening words of the third lecture, "Body and Spirit." In the section on God and the moral order the problem of evil naturally comes up. Two significant sentences may be quoted, "The fact of the instability of evil is the moral order of the world." "Evil is positive and destructive: what is good is positive and creative." In the conclusion of the fourth lecture, "Truth and Criticism," the lecturer describes God as "that function in the world by reason of which our purposes are directed to ends which in our own consciousness are impartial as to our own interests. He is that element in life in virtue of which judgment stretches beyond facts of existence to values of existence." Further on we read, "He is the binding element in the world," also "He is not the world, but the valuation of the world." But it is possibly not fair to the learned and brilliant professor to quote isolated sentences out of this remarkable book. In all probability the book can best be understood when studied in company with his Lowell lectures of the year before. At the same time the study of this brief volume leaves one with the feeling of disappointment in the absence of reference to the divine method of self-disclosure, such as we have it in and through personality. It seems practically impossible to follow the progress of religion from animism upwards, from the minimum of personality to the sense of personality in Christianity, from sense of Fear to knowledge of a Father, without touching on the supernatural. Whilst there is much that is unfathomable in our own poor personality we feel that in the briefest study of the making of religion there should be the recognition of the eternal Personality, God almighty, upholder and ruler of all things, and infinitely holy.

G. M.

HUMAN NATURE BECOMING CHRISTIAN NATURE. By ALBERT GEORGE PARKER. *Catholic Mission Press, Tsingtao.*

This is a study of the problem of helping people acquire a Christian nature. Both human and Christian nature are analysed carefully on the basis of psychological principles and the elements of social control. Christian nature like human nature is a matter of the motives, feelings and interests, the driving forces of all life. Beliefs are secondary. To make men Christian is not to get them to accept certain beliefs but to lead them to *desire* something. That the motives, feelings and interests may be Christian it is necessary that one accept the feeling and desiring attitudes of Jesus. Thus does human nature, so to speak, become Christlike. This is a matter of development and training. People are not born with these Christlike feelings and desiring attitudes of Jesus. The achievement thereof is relative somewhat to the individual though not dependent on intellectual capacity. A man is relatively saved or lost according as he has accepted the essentials of Christian nature stated, in this study, as nine in number, (page 139). The absolute theological ideas of "saved" or "lost" have little psychological meaning. It is, however, possible for all to learn how to direct their lives in these channels except perchance those abnormal psychically. These conclusions are preceded by careful studies of the elements of nature and social and individual control. The book is most thought provoking and worth study by all interested in training for Christian living. It is a sincere attempt to apply modern psychological and social principles to the problem of helping people become Christian.

HOW WE GOT OUR DENOMINATIONS. By STANLEY I. STUBER. *Association Press, 734 Madison Avenue, New York. G. \$2.00.*

This is an extremely useful book for those who desire to locate the various denominations in history and the particular emphases of those treated, which include all the major ones and a few of the multitudinous minor ones. It does not attempt to give as much interpretation of the rise of denominationalism as the title might lead one to expect. That is probably an advantage rather than otherwise. It leaves the reader free to draw his own conclusion. Fundamentalism and modernism are traced back to the Nicean struggles. Modern denominations seem to this reviewer, as seen through this historical study, to be due to three major influences. (1) The translation and distribution of the Bible in the form of the King James' version. (2) The English Reformation. (3) The Puritan emphasis on religious freedom and the right of the individual conscience. The author does not feel that denominations can or should pass away but urges a return to the simplicity and sincerity in religion advocated by Jesus. To read this book should be most helpful to Chinese Christian leaders who desire to understand the historical springs of that prominent aspect of western Christianity-denominationalism.

SHORTER NOTICES.

CHINA AND FOREIGN POWERS. Sir FREDERICK WHYTE. *Royal Institute of International Affairs. Oxford University Press. 2/6 net.*

This is a most useful pamphlet to have handy for reference. It deals, in a general way, with the relation of China to the world but perhaps more particularly with British interests and motives and seeks to show British attempts to be fair to Chinese demands. All recent documents are given in the appendices. Much sympathy

with China's problems and aspirations is expressed. The ultimate salvation of China is said to lie in the growing force of an articulate public opinion. Changing attitudes of the powers—especially the British—towards the changing demands of China are brought out. The pamphlet is a distinct contribution towards the understanding of diplomatic problems in the Far East.

A GRIFFIN IN CHINA. By GENEVIEVE WIMSATT. *Funk and Wagnalls Co.*

Often while rambling along some Chinese street have we longed for time and energy to describe the ordinary sights. The author of this book has done that very thing to a limited and perhaps somewhat disconnected degree. Those sights which all see, but usually without much effort at understanding, are here explained as most people desire them to be. The drama, masks, mud-men, street shows and some of the popular art motifs are explained in a chatty but withal an informing way, though never so deeply that even the tired tourist need feel bored. It is a tale of China's daily interests. Twenty-six illustrations add to the value of the book. Such a book proves that life in China lacks not beauty, ornament or thought even though it moves slowly and is not yet swayed by the machine mind.

TRAGEDIES OF EASTERN LIFE. By LIM BOON KENG. *Commercial Press, Ltd. Mex. \$3.00.*

In this book the president of Amoy University has tried to depict through fiction the interplay of interracial antagonisms and romances in a town in the Malay Peninsula. The chief character is a prominent Chinese. His rapid rise to power and affluence and his equally rapid downfall, through racial prejudices in the main, are developed in situations involving love affairs, riots, elopements and murders. The ability of Chinese residents to make their way both commercially and as community factors, and the instability of the foundations on which they build under such conditions, are clearly developed. In the general trends of the story there are faint reminders of Conrad. Dr. Lim Boon Keng evidently knows the conditions of life in the Malay Peninsula. To some extent, therefore, his book is a study in sociology. Quaint turns in English tend to obscure some of his meanings.

THE SOUL OF CHINA. By LOUISE JORDAN MILN. *A. L. Burt Co., New York.*

Through romance and worked-over legends the author tries to limn the soul of China. China might recognize the picture. We have our doubts. Nevertheless the stories are interesting, though somehow told rather tamely: they lack the warmth of an understanding conviction. In the main the stories deal with the fanciful aspects of the Chinese mind. We believe that the Chinese know and practise truth-telling and, in spite of gloomy aspersions to the contrary, know and practise the virtue of gratitude. But we do not believe that they practise these virtues above all their human fellows, or that they are so engrained in them that they live them without any effort. Perhaps it is such extravagances as this which give this picture of a soul a touch of unreality. The author evidently knows China to some extent. But she is too ambitious. The world does not yet know China's soul sufficiently for anybody to paint it in word pictures. Perhaps the Chinese cannot paint it themselves. However, the book enables one to cultivate sympathy with the China that is often hidden behind gray walls and dense misunderstandings.

SIDELIGHTS ON PEKING. By R. W. SWALLOW. *Peking China Booksellers, Ltd., 1927. 135 pp. Illustrated. Mex. \$7.50.*

This is an attractively gotten up book, just what its name indicates,—*sidelights* on the most fascinating capital in the world. The author has browsed about the alleys of Peking, chatted with the peddlers, drunk tea in the theaters, and compared notes with his teacher. There is much valuable information here, and much more which the reader feels he should like to gather. Parts of the book are disappointingly sketchy: one is inclined to think the author might have made better selection of material for one or two chapters. The numerous photographic illustrations make up with human interest what they lack in artistic finish. The book has the most commendable advantage of reproducing the Chinese characters for words that have been romanized: this is especially valuable where the spelling is somewhat faulty. There are several typographical errors. The large print makes easy reading. The introduction is in reality a review and adds little to the value of the volume. A visit to Peking will be enhanced in interest by reading this book.

C. L.

Correspondence

The Mind of Theological Students.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I doubt if there has been any genuine revolution in the *thinking* of the average theological student. The iron has not entered his soul. He has not been fired with a new spirit of independence. He is just as willing as ever to be a dependent for support, for his education, and most of all for his thinking, as he ever was. We have moved into a time when the Church of Christ in China should become a living reality, but the average theological student has still to catch the spirit and the urge of it all. It is useless for him to *talk* about genuine freedom and independence while he actually still leans full weight on the same old props. I am sometimes in utter despair at this point. Should we begin all over again and train nobody except the men who have seen the new day and will pay the price themselves, in their own persons, for its coming? Something must be done. Somehow I

feel that much of our training is unworthy of the day in which we live.

The Revolution calls loudly for a trained *lay* leadership in the church. We have been training a lot of mediocre men (I mean mediocre from the point of view of high purpose), and sending them out with an equipment which is alike mediocre. It is my conviction that such medium-grade training should now be largely given up. We should train lay leaders in the very broadest sense, to include all that Christianity can do for a community in China. And we should concentrate our efforts with better qualified men in Theology upon training *them* for a *teaching ministry* in the community, where they would lead in *thought* and provide the *spiritual force* which will make Christ known, among the people. An intelligent lay leadership seems to me to offer the only promise of support for a better qualified ministry in the future.

Sincerely,

A THEOLOGICAL TEACHER.

The Present Situation

ENCOURAGING OUTLOOK OF THE CHURCH OF CHRIST IN CHINA.

The annual meeting of the Kwangtung Synod of the Church of Christ in China was held from the 28th June to 7th July, and was of peculiar interest in that it was the first annual meeting held since the re-organization of the Synod. This re-organization had been effected, partly because of the changed relations of the Synod and Missions connected therewith, and partly because the Chinese Church desired its central organization to be constitutionally independent of foreign missions. Since this re-organization took place several questions have been frequently in the minds of those

interested. To these brief answers, based on the work and attitudes of this organization, are given below.

1. *How will the Church shoulder its new responsibility?* Those present at this meeting can answer this question with confidence. The arrangements were excellent. Everything had been well thought out, meetings started punctually, very little time was wasted in discussions about procedure, and those who spoke generally spoke to the point and if they did not were soon told so by the chairman. The meetings were made educative as well as deliberative, and to this end extended over a period of ten days and were open to all the workers of the Church whether they were voting members of the Synod or not. Of the subjects taken up, seventeen out of twenty-two were presented by Chinese leaders, who had without exception prepared their subjects with great thoroughness. It was a pity that there was not more time for discussion, but urgent matters were well dealt with. For example, when the relation of Christian schools to the Government was brought up, it was very thoroughly discussed until an unanimous decision was arrived at. This was that it would be better to close down rather than allow "Party" teachers the right of entrance and interference. In order to find out what really was the mind of the Government on the matter representatives were appointed to get first hand information from Nanking.

2. *What will be the place of the foreign missionary?* Quite a number of missionaries were present at the meetings, either as accredited representatives or by invitation, but so far as the discussions were concerned they were not much in evidence. When there was not enough time for the Chinese brethren to say all they wished to, the missionary naturally preferred to remain silent and listen. But he is being given his place, nevertheless. The first Mission to transfer its staff to the control of the Church found that her missionaries were immediately given work to do, some of which offered them much wider scope for service than could be found within the field of the Mission itself. And so it seems likely to be with most of the missionaries: their opportunities of service will be greater in and through the Church than formerly in and through the Missions. On the Synod Executive of twenty-one members, six are foreign missionaries. All important committees have a fair number of missionaries on them, more particularly those committees which have charge of the disbursement of funds coming from Missions. In short, wherever there is work the foreign missionary can do capably, the Chinese are glad to have his guidance and co-operation, providing that in all cases he is in sympathy with them.

3. *How are the changes affecting the work in the field?* The reports given in from the eight districts were varied and interesting. In the Canton District Association there had been little change as the churches have mostly been self-supporting for some time. From the Seventh District, where the work, etc., has been handed over during the year to the control of the Synod, it was reported that the Christians were very pleased at the change. The delegate stated that formerly they had nearly all been asleep, but that now they were starting to wake up. In another district the Christians had formerly relied on the Mission to supply even the church brooms, but now all these little necessities were provided by the Christians themselves as well as \$15.00 per month towards the prea-

cher's salary. In the East River district, where the Christians, in common with others, have been impoverished by banditry, they have contributed a larger proportion than ever before towards self-support.

The new consciousness that the Church is their Church and not the property of foreigners has done much to give them spirit in standing up to the attacks of the anti-Christians. Reports from most districts showed that there had been a keen struggle against opposing forces of one kind and another, but in most cases a good fight had been put up. The few reported instances where Christians had given way under opposition and actually gone over to the enemy were spoken of with great shame. In one region in the south of Kwangtung, which had hitherto been free from revolutionary attacks, and where the Christians were not only working towards self-support but had also just started a free people's school, the enemy suddenly came in like a flood and tried to smash up the whole Christian structure. Only recently has the attack eased off and the Christians got breathing space and an opportunity to look around, as it were, and gather up the pieces.

But over against this report came one from the third District Association that filled one with hope. The delegate from this district reported that their District Association had been re-organized in accordance with the new program of Synod, the various branches of work coming under the supervision of six Boards. Altogether there were sixty congregations. Of these five were self-supporting, ten half self-supporting, eleven one-third self-supporting, while thirty-four contributed from \$20 to \$80 per annum for self-support. The total membership in these churches is about 3,500 and their average contribution per annum about \$5.00. For the carrying on of pastoral work the whole district is divided into five parts, each with one pastor in charge. During the past year the opportunity among women was reported to be much better than among the men. Among the activities carried on in the two largest towns in the district—Toi Shaan and Kung Yick,—were an Endeavour Society, a Prayer Band, and a Bible Study group. These are carried on unitedly by different churches in the towns named, and in each of them there is an enrolment of over one hundred. The Bible Study is systematic with preparation and distribution of outlines, and attracts outsiders as well as Christians. The educational work connected with the Church is particularly flourishing. There are two women's normal schools, with over one hundred students and fifteen teachers; twelve upper primary and thirteen lower primary (including two free schools), with a total enrolment of fourteen hundred and twenty. The upper primary schools are all registered. In addition to the above the Women's Service Association has one free girls' school at Kung Yick and two at Toi Shaan. Religious teaching is carried on the first half-hour of every day. Included in it are Bible exposition, prayer and hymn-singing. Bible classes are also held outside school hours once a week. That some of this school work is bearing fruit is evident from the fact that when a group of students from the Union Theological College visited the district some time ago, an appeal for decision for Christ was answered by some forty of the scholars.

As one listened to the reports given by delegates from the different districts, it was evident that besides the new spur that has been given towards self-support through more responsibility being thrown on the Chinese, the Chinese evangelists and pastors themselves are taking much

more initiative than formerly, partly because they have been made to feel more than before that the Church is their Church, and partly because the enforced absence of foreign pastors has laid necessity upon them.

CONTRASTING VIEWS ON REVOLUTION IN SOUTH CHINA.

I. "Chinese Missionaries and Nationalism."

We have read with much interest an article in typescript kindly sent us this week by the Rev. Frank Lenwood, M.A. It is entitled "Nine Months Under the Nationalist Government, by the Staff of an Up-Country Mission Station." The statement, as Mr. Lenwood tells us, comes from a heroic little band of L.M.S. missionaries in the country behind Swatow and Amoy, about a fortnight's journey from the ports. These workers are stationed in South Fukien, and their purpose is to show that the Nationalist authorities have treated them fairly and reasonably. The new Government stands by the article in the constitution of the Republic which affirms religious liberty. "The Nationalists have been in control of this area for over nine months; services have been held as usual in every church, and there has not been one instance of interference with public worship, or of persecution of Christians."

"With regard to the occupation of churches by Nationalist troops," the writers go on, "we have only had one case. Anyhow, our experience leads us to discount the gravity of such acts. It is not only churches. Any public buildings, such as temples and schools, are regarded as fair game, and, soldiers being human, are naturally attracted by clean and spacious quarters. It has in the past been only too often taken for granted that Christians should be free from many of the political impositions to which their neighbours are subject. But, as one old Chinese minister in these parts put it, Christians should rather welcome the opportunity afforded them of relieving their neighbours of the scourge of billets. Our experience is that where the minister on the premises is frightened and regards the soldiers as a set of wild beasts, they tend to act as such; but that where he is self-possessed and assumes the attitude of a host they tend to respond and behave accordingly. In such cases, when it comes to Sunday, the majority of the billet attends public worship. In one instance of Southern soldiers borrowing one of our churches the minister took up this attitude, and, having the commanding officer on the premises, was able to act as a middleman in a very ticklish quarrel between him and the village elders and to bring it to a peaceful conclusion."

These missionaries admit that the Nationalist Government is not specially anxious to make foreigners comfortable. "The truth is that while the Revolution of 1911 was little more than a glorified *coup d'etat*, the present revolution, a people's revolution, is an immensely sterner contest, affecting the interests of four hundred million people . . . Nothing has irritated the Nationalists more than the assumption in some quarters that British trade is a kind of sacred ark, and must go on its way untouched, in spite of all that China herself may be going through . . . This position of special privilege, either on the legal basis of Treaty obligation or the basis of superior culture or superior force, is gone for ever."

The statement closes with an expression of confidence in the men at the head of the National Christian Council. The writers deny absolutely that the Council is "utterly discredited in China." From the "British Weekly," August 18, 1927, page 431.

II. "Peace, Peace," when there is no peace."

"I greatly appreciate your kindness in inviting me to write for the *RECORDER*, but I regret that at present at any rate I do not feel able to accede to your very courteous request. One of the things I have deplored has been the anxiety of many missionaries to express 'views on the situation' in print, especially as many seem to have a very inadequate idea of what the said 'situation' is. I cannot see any advantage in trying to prophesy concerning a future so wrapped in impenetrable darkness. Of the ultimate future one can have no doubt,—it remains 'as bright as the promises of God.' Of the immediate future I am profoundly pessimistic. The utter moral disintegration which follows everywhere in the wake of the alleged 'Nationalist' movement (a title to which it has no shadow of claim) fills me with the darkest forebodings. The political activities of the 'leaders' of the Church give no hope of any help here; if the Chinese Church has a future at all it rests with those humble souls in the village congregations for whom the Kingdom of God has not yet become identified with the Kuomintang.

With the betrayal of Christian education by the registration under such terms as are at present offered to our once 'Christian' schools, the on-coming generation is growing up undisciplined and with an utter lack of moral fibre, steeped in senseless hatreds which pervert the mind and warp the soul, uttering wild and whirling words about some vague thing which it calls 'imperialism' and yet itself the willing slaves and agents of the most callous imperialism the world has ever seen, masquerading under the guise of nationalism. It has so gorged itself with lies that truth can find no entry.

This is the situation as I see it and I fear it would not be palatable to readers of the *RECORDER*, accustomed as they are to hearing the cry of 'Peace, Peace,' when there is no peace. Not until we have faced up to the hollowness of the 'Nationalist' pretensions and broken off the unholy alliance which certain leaders would force upon the Church can there be any hope of successful Christian witness.

For myself, I count it an honour to attend the drooping pennon upon a stricken field, but to sit down and analyze the situation would be too much like conducting a post-mortem examination of one's loved ones." A British Missionary in South China.

CHINA COUNCIL AND REGISTRATION OF SCHOOLS.

The China Council of the Presbyterian Church in the United States has recently considered the whole problem of the registration of schools and issued certain conclusions thereon. These we reproduce with the exception of references and material printed elsewhere. The principles enunciated are based on actions taken by the Evaluation Conferences, and a statement on "The Permanent Foundation of Christian Education," adopted by the General Board of the China Christian Educational Association on April 12, 1925, and published in the *Educational Review*, July, 1925. The entire report on Registration is in a special report recently issued by the China Council.

"The problem of registration under government regulations exists in all our Missions. While few if any new elements have emerged since the Evaluation Con-

ference, it seems advisable that the Council take further steps indicating the policy to be followed by the Missions in dealing with this important question.

"As the patriotic movement has spread northward the interest in this question has increased. At the same time there has developed in the areas first affected a tendency to make a more analytical study of the educational issues involved. The result is that it is now easier to indicate more definitely the policy to be pursued.

1. *The Function of Christian Schools.*—"The special function of Christian Schools, and the main justification for their maintenance supplementary to the public schools of China, is that they provide an education Christian in character for the children of the members of the Christian community and others who desire to avail themselves of private schools of that type.

2. *Private Schools in a Democracy.*—"It is in accordance with the spirit of democracy and with the practice in all democratic nations of the modern world that permission should be granted to individuals or to social groups, who so desire, to establish and maintain private educational institutions, in addition to the public system of education maintained by the state. This right is granted on condition that these private schools maintain the minimum standards legitimately imposed by the state upon all schools, both public and private, and that they do not conflict with the interests of the nation and of society as a whole.

3. *Private Schools and Progress.*—"It is generally agreed that progress in education is dependent upon the existence of diverse types of schools and the largest possible freedom of variation. To deny the right of variation, and to insist that all schools follow the same uniform procedure, would be contrary to the educational interests of the state. Provided that private schools meet the essential requirements of all schools, the greater the freedom of variation allowed, the better for education, and for the state.

4. *Private Schools and Religious Freedom.*—"The maintenance of private schools in which religion forms an integral part of the educational process, is in accordance with the principle of religious freedom, which has been accepted in the constitution of the Chinese Republic, and with practice in other democratic nations. Religious freedom includes not only the right of the individual to follow his own conscience in matters of personal religious belief, but also to provide training in religion for his children. This principle applies equally to the adherents of any religious faith.

5. *Christian Schools and a National Programme of Education.*—"It seems advisable that private schools in China should come under the cognizance of the public educational authorities and form part of the national programme of education. Such a relationship would naturally take the form of registration of the schools, the adoption of the essentials required for all schools, the attainment of recognized standards of efficiency and a system of visitation to insure the maintenance of these standards. Beyond this there should be freedom. Christian educators welcome such a relationship with the public educational authorities. Such supervisory control of these schools as is maintained by Christian agencies is solely for the purpose of promoting efficiency and is meant to supplement, not to take the place of, the general supervisory relation of the public educational authorities.

6. *Ethical and Religious Teaching in Christian Schools.*—"The primary purpose of all education is the development of personality and of moral character, and it is in this sphere that Christian people believe that they have a special contribution to make to the life of China. The insistence by the educational authorities upon conditions of registration that imposed restrictions upon the ethical and religious teaching and life of the Christian schools, would not only be inconsistent with the principles of educational and religious freedom, but would prevent these schools from achieving the purpose for which they have been founded, and from making their distinctive contribution to the educational needs of China.

7. *Christian Schools and Patriotism.*—"The Christian spirit naturally expresses itself in an enlightened patriotism. Christian schools aim to develop in their students the love of country; if they fail to do so, they are to that extent untrue to their purpose. The idea of 'denationalizing' students, or of using the Christian schools as the agencies of a 'foreign imperialism' is abhorrent to the leaders in Christian education, both Chinese and westerners.

8. *Christian Education Becoming Indigenous.*—"While Christian Schools in China were originally established and are still largely maintained by foreign missionaries and their supporters in the west, their purpose has been to serve the best interests

of the Chinese people. It is their ideal, which is being realized, that Christian education should become Chinese in spirit, in content, in support and in control. This is the expressed purpose not only of Chinese and western Christian educators, but also of the mission bodies which have in the past supported the Christian schools, and of the Chinese Christian community which is gradually taking over their support and control."

A SEARCH FOR FELLOWSHIP.

More than three years ago the Association for Christian Fellowship was organized in Chefoo. Although its purpose was to bring together the various mission groups of the city (1) For Christian Fellowship, (2) To learn of each others' work, (3) To discuss common problems, (4) To plan for the future of our Christian program in Chefoo, and (5) To learn of, to study, and to discuss the work and problems of the Church in other parts of the world it was felt that the term Missionary Association would exclude a group in the city who belonged to no mission but who were deeply interested in the progress of the Kingdom of God in Chefoo. Consequently when the question of name was brought up at the organization meeting in May, 1924, the original motion that it be called the Missionary Association of Chefoo was lost, and instead, the substitute motion that it be called the "Chefoo Association for Christian Fellowship" was unanimously carried. There never have been any dues in the Association, and necessary expenses are met by voluntary subscriptions. For the purpose of entertainment the group was divided into three parts; the C.I.M., the Presbyterians, and the "Third Group." In this last group were the Southern Baptists, the Salvation Army, the port chaplain of the Anglicans, the Y. M. C. A., the Y. W. C. A. and all others interested in Christian work but having no direct affiliation with any group. Realizing the many demands made upon the time of its members it was decided that monthly meetings were too frequent and that there would be a larger attendance if the Fellowship met but three times a year. Each year, therefore, there have been three meetings with one of the three groups acting as hosts for the occasion and providing a simple supper. Once or twice when a speaker of note has been in town or when the necessity for a special discussion has arisen there has been a called meeting.

Early in the year 1927 Chefoo although free from all disturbance felt that a new spirit was abroad, and consequently at the February meeting the following resolution was presented:

It is resolved:—

That, this Association, having for its main object the promotion of Christian Fellowship, and realizing that in the present crisis in the relationships existing between Chinese and foreigners it is essential that the bond of Christian love and mutual understanding be strengthened, hold an extra meeting sometime during the summer months of 1927 to which the leading Chinese Christians be invited. That such meeting, if possible, be held in the open, that only very light refreshments be supplied, and an address, in Chinese, of a distinctly Christian and helpful character—entirely non-political—be given.

The resolution was unanimously adopted, but in the meetings of the executive committee which followed a radical change was made in the plan in the decision to have no long address of any kind, but an evening of music, both Chinese and foreign, and of fellowship together.

On the evening of August twelfth with the moon shedding its fullest rays of silver light on the quadrangle just back of the C.I.M. Boys' School

there was held a meeting unique in the history of Chefoo. It was the first time that the Christian leaders of all denominations, both Chinese and foreign, had gathered together for fellowship. The meeting opened with prayer and closed with the doxology and the benediction, and in each part of the program—for refreshments and the opportunity of talking together came at a break in the middle—there was a brief statement of the purpose of the occasion. It was a most delightful gathering and the hope was voiced by many of those who attended that many similar occasions might follow when all the Christian leaders of Chefoo, men and women, young and old, Chinese and foreign could come together in the same friendly spirit for fellowship.

On The Field

Biola Institute in Changsha.—We received several reports of conditions in Changsha last month and in putting them together did not discriminate sufficiently between the Hunan Union Theological Seminary and the Biola Institute. In consequence we reported that the plant of the Biola Institute had been damaged (CHINESE RECORDER, September, 1927, page 553). As a matter of fact the buildings of Biola Institute while occupied by the military did not suffer any particular damage. It is the buildings of the Hunan Theological Seminary which suffered from rough treatment.

Chinese Students Studying Abroad.—"Paul Meng of the Chinese Students Christian Association says that there are now about 8,000 Chinese students studying abroad, of which more than 2,500 are in the United States. Of the total number 71% are studying engineering, applied sciences and the professions; 23% the social sciences; and 6% academic courses and pure science." Information Service, July 23, 1927.

"The Revolution and the Training of Christian Leaders."—Since writing a report on this subject

(CHINESE RECORDER, September, 1927, page 597) some additional information has come to hand. The Knowles' Bible School at Kiukiang is still open. The Theological School at St. John's University, Shanghai was only temporarily suspended when the University closed as the result of the tragedy of March. This school has now reopened and has at the present time twelve students, six of whom came from Boone University. We have learned, also, that the Central Theological School of the Chung Hua Sheng Kung Hui at Nanking will probably reopen this Autumn. Soldiers are still in its new buildings.

Honan Missionaries of United Church of Canada.—The missionaries who were evacuated from Honan some months ago have, during the holidays, had a very prolonged Council Meeting, and the result was a decision to divide up the missionaries and put them in various places leaving three or four experienced ones in Tientsin to watch for any opportunity of communicating with Honan. A number of times Chinese have come down from the field and made full report. Recently there has been considerable looting in the abandoned houses. Some of the missionaries go to Peking to

Language School, others to Korea to missions of this society and one or two to Formosa where the United Church has agreed to give temporary assistance to the non-concurring Presbyterian Church which did not enter the UNION, but which has no men at present with which to man the stations.

Missionaries in Fukien.—There was no complete evacuation of missionaries from Fukien. Anglican missionaries remained at their posts with the exception of a few called into central stations. After the Nanking incident, however, all of them were called to Foochow on the urgent advice of the British Minister. At present the C.M.S., and the C.E.Z.M.S. have 56 missionaries on the field out of a total of 119. Two of those absent resigned and 21 went on advanced furlough, the rest being on regular furlough. These missions hope to reopen most of their stations in the early Autumn, though some of the more distant stations may not be immediately opened. Some of the missionaries at home will be needed as soon as the stations are opened. Four lady missionaries are already in their up-country stations with the approval of the authorities concerned. All the schools of these missions were, with the exception of one which was looted, able to finish their spring schedule.

Chinese Home Missionary Society Sends Out New Missionaries.

—Mr. C. K. Lee, secretary of this society left Shanghai early in September with a party of new missionaries for the Yunnan field. A dedication service for these new missionaries was held in Allen Memorial Church, Shanghai, on September 28, 1927. On their way to the Yunnan field Mr. Lee and the new missionaries will visit Foochow, Amoy, Swatow, Hongkong and

Canton. A special evangelistic party consisting of Pastor Kao Shih-tsao, Miss Chiao Wei-tsen, and Miss Mary L. Chen of Nanking will also go with the missionary party to Yunnan for the purpose of conducting special evangelistic services there. In addition efforts are to be made to discover the facts as to the condition of the Christian church in various places, and the effect of the revolution thereupon. Conferences with missionaries are also planned en route.

Fall Prospects of Y. W. C. A.

The Fall of 1927 finds all the Associations in China open with the exception of the student-center at Wuchang where work is suspended. There was some hesitancy about reopening the Association in Changsha. But the local demand therefor has been too urgent to resist. This headed up in a particular and articulate demand for the type of work offered by the Y. W. C. A. Miss Hsu, the third member of the original staff, whose home is only a short distance from Changsha, responded to this urgent appeal. Miss Hsu enlisted the services of another young woman and the two together, though still practically minus staff, Board and funds, have started some school and hostel work and stand ready to take up other work as occasion offers. The only new secretary from the West this Fall is Miss Marian Dudley, who goes to Peking for language study. Miss Thoburn, Miss Mayhew and Miss Danuser, who have been home for the summer, are returning this Fall. Two secretaries are leaving for home and one is being sent to Manila. The rest of the foreign staff finds plenty of work to do.

A Chinese Effort at Self-Support.

—The Congregational Church has carried on work in South China since 1830. During that time about

fifty out-stations have been opened and about 5,000 received into the church. About thirty primary schools were also established. About twenty chapels still receive help from the American Board for preachers' salaries. In 1926 the American Board announced that it had decided to relinquish its work in the South and that within five years, beginning with 1927, the annual appropriations would decrease one-fifth each year until they finally ceased. The Chinese Christians have faced the question of self-support thus created in a determined manner. Recently organization has been effected looking to the raising of an endowment, from Chinese sources, of \$100,000 silver. The committee entrusted with this task is composed entirely of Chinese. Among them are many business men. Nearly \$20,000 in shares and currency have already been contributed. The South China Mission has been working along lines of cooperation since its inception. Its constituency already owns all the property with the exception of that for one girls' school which is now for sale. Four missionaries are still working in Canton.

Notes From Moukden Theological College.—Like all students those in this institution show "an intense spirit of patriotism, a heightening of the national consciousness, and an undisguised adherence to the Southern cause." Work has gone on somewhat as usual. The field work of the students during last session suffered interference through the police prohibition of street chapel preaching. Conferences for Y. M. C. A. work and Bible training, however, suffered no impediment. One incident caused a measure of excitement. This was the arrest in March of the resident Chinese tutor. A search of his room revealed the fact that he was

a pivot of Kuomintang propaganda in Manchuria. Since his arrest he has been kept a prisoner with shackles on his ankles. He has been confined in a small room with seven other prisoners. He has borne his hard experiences with "conspicuous fortitude." Though his use of a foreign institution for political purposes is deprecated his character is "highly respected." In the estimation of his student friends he is a hero. As a result of various discussions some of the students show leanings in an "advanced social direction." Some time since at a voluntary evening gathering of the Theological Investigation Society, to which all the students belong, the question up for discussion was, "The Duty of the Chinese Church in Case the Foreign Missionaries Withdraw." In general the students seemed to be trying to "think out possibilities for the continuance of Christian work without the aid of the foreigner." They showed a "healthy and serious" attitude. Another sign of the times at this College is the matriculation of four women as theological students.

The Chinese Church and International Peace.—The World Alliance for Promoting International Friendship through the Churches held a meeting in Constance, July 29, 1927. Dr. T. T. Lew, dean of the Theological Department of Yenching University, Peking, attended as a representative of China on behalf of the Commission on International Relationships of the National Christian Council. Dr. Lew in a speech before this meeting said that the Chinese cannot achieve their political objectives without the help possible through international friendship. "China is now at the cross roads. It is of world-wide significance whether she is going to be a nation of intense nationalists

after the fashion of modern powers. . . . or whether she comes out of her great struggle nationally strong and internationally helpful." Chinese Christians hope that China will "become a force for international friendship." They are loyal to the aspirations of their compatriots and their national traditions, among which is that of peace. They are "clear in their Christian belief of the Fatherhood of God," and do not "believe that such a God would tolerate anything but harmony and peace among the nations." The fellowship they have had with "representatives of over 130 different organizations" and nationals of more than 20 countries has deepened their "sense of Christian hope in the fuller realization of international friendship through the churches." Chinese Christians face tremendous difficulties. Being only a small minority they do not find it easy to be "true Chinese and true Christians." The Christian minority faces a nationalistic majority. The anomalous fact that it is the same treaties "which claim special privileges for other foreigners that demand the right of Christian missionaries to carry on their gospel of fraternity and good will" makes it difficult for them to dissociate Christian missionaries from the political actions of their nations whether those nations be Christian or not." Chinese Christians have as one result often been placed in a "position of misunderstanding." In addition Chinese Christians have had to face a strong anti-Christian movement born of a scientific and critical spirit and a sense of grievance. Nevertheless Chinese Christians desire to play their part in establishing international friendship. In many cases they have been "fighting for the very life of Christianity" in China. One result of the situation outlined above is that the "Chinese are asking the

question whether Christians really believe in the Gospel of love and peace and in the Fatherhood of God and of men." Dr. Lew urged the meeting to take some action that might "strengthen the hands of all those who strive to deal with China fairly." This action is given verbatim in the next paragraph.

Resolution on China Passed by the Management Committee of the World Alliance for Promoting International Friendship Through the Churches at its Meeting in Constance, July 27, 1927.—"We desire to thank the Council of China for sending Dr. Lew as their representative to the meeting of the Management Committee at Constance. His statement of the aspirations of the Chinese people, of their difficulties, and their trials deeply moved all present at the meeting and we propose to print his address and circulate it among the members of the World Alliance.

"We desire to express to the Chinese Council, and through it to the people of China, our deep and full sympathy in their present struggle for national unity, sound and fair economic conditions for all their people, freedom from external interference and domination, and a status of full equality for China in the family of nations.

"With such aims, true Christianity has ever been, and must always be in harmony: and we declare our conviction that in desiring these ends our Christian brothers in China are in full accord with the spirit and ideals of Christian faith.

"We confess with shame and sorrow that the intercourse of western nations and governments with China has been so frequently and so largely characterized by un-Christian motives and methods of self-seeking, violence, and disregard of right and justice, that many in China have not unnaturally come to

associate the very name of Christianity with foreign aggression, exploitation, and injustice. We call upon all nations and governments having interests in China or dealings with China at the present time to do away with this reproach by just and generous dealing: and, by patience, considerateness, frank and full encouragement of the natural and rightful desire of the Chinese for unity, freedom, and equality, and readiness to do away with all unequal treaties and privileges at the earliest practicable date, to make the words 'Western Civilization' a term of honour in China and among all the peoples of the East.

"We promise our brothers in China to exert our utmost influence, in our respective nations, for the adoption and maintenance of such policies.

"We fervently pray that our Christian brothers in China may be enabled by the grace of God to commend their faith and ours in this trying time."

Emergency School of Chinese Studies in Shanghai.—The Emergency School of Chinese Studies, established last February for the purpose of providing courses in the Chinese language, literature, art, philosophy, history, religion, and

similar subjects, for the period of the present emergency, closed its summer session on Friday, September 2, 1927. While established primarily in the interests of many refugees from the interior residing temporarily in Shanghai, the school has been open on equal terms to all, and a number of the local residents have availed themselves of the opportunity thus afforded to increase their knowledge of things Chinese.

Apart from classes for beginners in four different Chinese dialects, more than twenty courses, on a wide variety of subjects, have been offered the past term. Some of the courses have been given in the Central District, but far the larger number at the Shanghai American School. The regular staff included Dr. D. Willard Lyon, Dr. Frank Rawlinson, Rev. Frank R. Millican of Ningpo, Rev. Karl Ludvig Reichelt, Prof. Donald Roberts of St. John's University, Dr. Evan Morgan, Miss Lily K. Haass, Dr. C. S. Miao, Mr. H. C. Tsao, Mr. Z. K. Zia and Mr. T. L. Shen. In addition to other special lecturers, Mr. Julean Arnold and Dr. Hu Shih were secured for several lectures each. The total registration for the summer session was one hundred and twenty-five

Notes on Contributors

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Miss IRENE DEAN is a secretary of the National Committee of the Y.W.C.A. in China.

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